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The Crimea and and Transcaucasia

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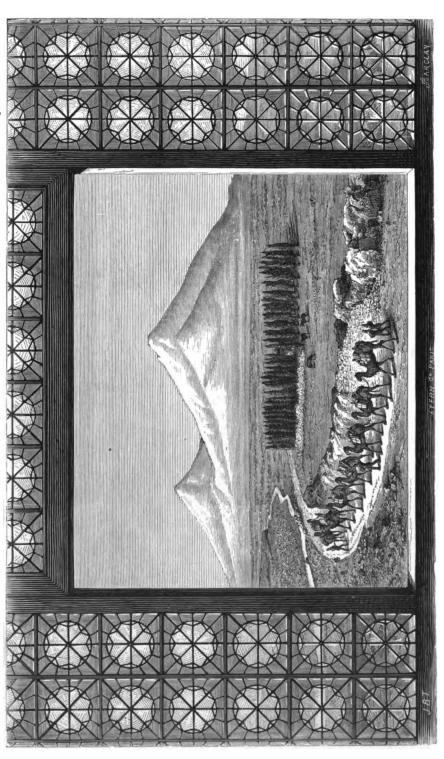
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THE CRIMEA AND TRANSCAUCASIA

BEING THE NARRATIVE OF

A JOURNEY IN THE KOUBAN, IN GOURIA,
GEORGIA, AND IN THE TAURIC RANGE
LIA, AND IN THE TAURIC RANGE

COMMANDER J. BUCHAN TELFER, R.N., F.R.G.S.

'Scribitur ad narrandum non ad probandum'—QUINTILIANUS

WITH TWO MAPS AND NUMEROUS ILLUSTRATIONS

IN TWO VOLUMES

VOL. I.

HENRY S. KING & CO., LONDON
1876



TO

MY WIFE

WHO APPEARS IN THESE PAGES AS K.

AND TO WHOM I AM MATERIALLY INDEBTED

IN THE COMPILATION OF THIS WORK

THIS RECORD

OF A PORTION OF OUR WANDERINGS

IS AFFECTIONATELY INSCRIBED

PREFACE.

A THREE YEARS' residence in the South of Russia, afforded the author the opportunity of visiting the Crimea and Transcaucasia upon two occasions. In the compilation of this work, he has condensed his experiences by uniting the two journeys and making of them one tour to extend over a period of ninety-two busy days, the point of departure and of ultimate arrival being the commercial and important city of Odessa, a place that may now be reached from London viâ Cracow and Lemberg in four days and a half.

In his description of places and people, the author confines himself to what passed under his own personal observation, admitting in a few instances only the accounts of eye-witnesses upon whose statements he believes he can implicitly rely; however numerous, therefore, the imperfections of his work, he hopes it may lay claim at least to fidelity of description. In priding himself upon this excellence, he does not by any means pretend to having made

any fresh discoveries; indeed, he unhesitatingly professes his anxiety to escape any such severe criticism as that once pronounced by a well-known and uncompromising moralist on the offering of one, young in letters—criticism, which, if his memory serves him well, was in such words as these: 'In diesem Buche findet man viel Wahres und Neues; nur schade dass das Neue nicht wahr und das Wahre nicht neu ist.' The author's narrative is a simple statement of facts, in the relation of which he abstains from adding comments, or offering any decided opinion on the character of the people through whose country he passed, from a feeling that his intercourse with them was of too short duration.

In his account, the author seeks to excite interest in the localities visited, by inserting such brief historical and archæological notices as could be gleaned in a limited space of time, and to demonstrate the feasibility of travelling with safety and tolerable comfort in regions rarely visited, yet second to none in their fascination, in their antiquarian and ethnological attractions, where also the botanist, the geologist, artist, mountaineer, and sportsman will find scope and every incentive in the pursuit of their avocations and pleasure.

The works of Professor Brosset of St. Petersburg, of

Professor Ph. Bruun of Odessa, and of Dubois de Montpéreux, have been more especially largely consulted, and the author takes this opportunity of expressing his gratitude for the facilities afforded him by Professor Bruun, when desiring to consult the books in the University Library at Odessa.

The Emperor of Russia is mentioned more than once in terms to command respect; however absolute his power, his autocracy has a limit, for circumstances render him impotent to carry out many a scheme for reform; and in Alexander II. we see a sovereign whose personal efforts for the advancement of his people are paralysed by an ancient and subtle system.

A knowledge, however slight, of Turkish, Greek, French or German, is a matter of necessity in the Crimea and Transcaucasia (see Appendix XVI. for a vocabulary of Russian terms); and the cost of travelling scarcely exceeds two-thirds of the expenses incurred on the continent of Europe. Luggage should be restricted in quantity, but include an oval bath in lieu of a portmanteau, fitted with a strong lock and stout straps.

The more suitable dress in countries where journeys are performed in carts, on horseback, and on foot, streams having frequently to be forded, is certainly a short jacket and knickerbockers, with top-boots or gaiters, it being advisable to include a black coat in which to make calls on Russian officials, who are most particular in the etiquette of dress; and some kind of uniform cap, if worn out of towns, will ensure almost as much respect and attention as the exhibition of a document that bears the stamp of the black double-headed eagle.

If the idea of a tour in the mountains is entertained, a tent, cushions, saddles, and revolvers are indispensable articles; and a sketch-book, barometer, thermometer, compass, glasses, and such simple medicaments as quinine, seidlitz-powders, chlorodyne, sticking-plaster, lint, &c., are under any circumstances most desirable possessions. A few clasp-knives, scissors, and one or two pocket-revolvers will prove a good investment, because the natives, who disdain to take money, will unhesitatingly accept such trifles in acknowledgment of the services they render, which at times are really invaluable.

Necessaries, such as Liebig's extract, preserved milk, tea, brandy, biscuits, &c., are obtainable in most towns.

The preferable time of year for starting on a tour in the Crimea and Transcaucasia would be April and at the end of August, the latter month and September being objectionable in the lowlands of Transcaucasia, though a most enjoyable season in the mountains. Guides are not easily

secured, but Englishmen will meet with every attention and assistance, whether at the hands of Russians, whose hospitality knows no bounds, or of the natives in both territories, also particularly well-disposed towards the English. The author is under a heavy debt of gratitude to many Russian officials, and especially to General Count Levaschoff, General N. N. Karmaline, the Conseiller d'Etat Actuel Talyzyn at Tiflis, General Loris Melikoff, and Colonel Theodore Hrinewsky, whose names he takes the liberty of recording here.

Difficulty having been experienced in the orthography of Russian and native names, the author attempts to imitate their sounds by giving a phonetic value to certain letters, which, with the aid of accentuation, may possibly offer some facility in their correct pronunciation, the almost absolute rule being, that every letter should be aspirated.

The acute and grave accents are employed in polysyllables, the grave accent on the last syllable only, as—Akstafà, basklŷk, zournà; but when a stress is laid on the final syllable, the last letter of the word is repeated, as—Aiann, doukann (Turk: doukkèn), Djevatt.

The acute accent on a penultimate syllable, has the effect of shortening the word, as—Feódorovitch, Hassánskaya, pamóshtchnyk.

The apostrophe' denotes an independent but rather soft breathing of a letter, as—Mysh'orr, which, without the apostrophe would read as My-shorr.

When the letter o has combined with it the pronunciation of a, the latter letter has been invariably employed:—

Mountain, spelt in Russian gord, appears as gard.

vadà. Water vodà a, broad, as in Italian—amava. c, usually hard—Cossack, Crim, Ctenous. ch is employed in well-known words, such as Chersonesus, Chosroes. e, broad, as in Italian—mentre. g, usually hard, if the first letter of a word—Goudaour, Gourzouff; otherwise it assimilates j, in French-Japon, jardin. gh, guttural, the sound of h completing that of g. i, like the English e, a special stress however being on the letter. j, as in French—Japon, jardin. k, hard, as in-king. kh, guttural, the sound of h completing that of k. o, as in Italian—coltello, omaggio. ou, as u in Italian-future, mure. tch, like ch in-charter.

All dates having reference to the Russians are according to the Julian Calendar; by adding twelve days, the date in the Gregorian Calendar is obtained.

nv, is adopted as the last sound of the Georgian v. y, like e in English, and sometimes y-me, pity, easy.

u, as in English—mute.

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CHAPTER I.

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THE Russian steamer 'Taurida,' on board of which we embarked at Galatz, was a comfortable vessel, and an agreeable change from the unpleasantly crowded Austrian river-boats in which we performed the voyage from Basiash to Galatz. We entered the Black Sea at 5.20 P.M. the previous evening on passing the Soulina Lighthouse, and at 2 A.M. the fixed light at Cape Fontana showed that we were approaching the shores of Russia. The coast thence trends to the north, and four or five miles beyond the Cape stands a conspicuous white villa, the property of Mr. Cortazzi a British subject, situated above that part of the shore which was the scene of the disaster that befel H.M.S. 'Tiger,' when that vessel stranded during a dense fog at 150 yards from the cliff on the morning of May 12, 1854, three weeks after the destruction of the batteries at Odessa. Every exertion was being made to save the ship, when a body of Russian infantry and a battery of eight 24-pounders took

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up a position in front of the villa, and, the weather having partly cleared, kept up a heavy raking fire for the space of nearly an hour, which it was found impossible to return with any effect owing to the extreme elevation required. The enemy's red-hot shot was doing its work, and a shell having disabled four men and carried away Captain Giffard's right leg and wounded him in the left foot, that officer, from a desire to avoid unnecessary loss of life, hoisted the Russian colours in token of surrender.¹

After the disembarkation of the officers and men as prisoners of war had taken place at about 11 A.M., H.M. ships Niger and Vesuvius appeared off the coast and opened fire; but the Russians ceased hostilities, and the force, now increased to a battalion of infantry with some lancers, besides artillery, numbering in all about 3,000 troops, retired with its captives, and the British ships steamed away to report the catastrophe to the Commander-in-chief.

Aide-de-camp General Count d'Osten Sacken, who was in military command at Odessa in the years 1853-54, has quite lately given his relation of the 'attack on that city' and loss of the 'Tiger,' when endorsing an appeal that was made to the public for contributions in behalf of an asylum for orphans and the infirm, which it was proposed to found near Odessa, 'en commémoration de la prise du Tigre, vapeur Anglais, et des artilleurs victimes de la canonnade de 1854.'2

At 6 A.M. we entered the quarantine port of Odessa, and upon landing went through some mild customhouse formalities; but the passport regulations are vexatious, and entail serious inconvenience and loss of time. The passport is a document without which it is

¹ Personal Narrative of the First Lieutenant of H.M.S. Tiger. Alfred Royer, Lieut. R.N. 1854.

² See Appendix I.

impossible to travel in any part of the empire, it being demanded at most inns and hotels for the information of the police, and it must also be produced to travel on post-roads.

Numerous vehicles, called *droshkys*, with which the city is well supplied, were at the landing quays; they are quaint conveyances, capable of containing three persons comfortably. One horse is harnessed to the shafts, the second with loose traces prances playfully on the off-side, seeming scarcely to be under the control of the *ysvostchyck*² in the national *armyak*, who drives rapidly through the streets, and is one of the few men in the empire who, appreciating the value of time, does his work off-hand.

Odessa is situated on a cliff at the end of the steppe in the province of Kherson, at an altitude of 120 feet above the bay, and presents a handsome appearance from the sea. The broad streets, planted with the acacia, look bright and cheerful in spring; and the pavement, laid by British contractors, is fast remedying the inconvenience that was experienced by clouds of dust in dry, and deep mud in wet, weather. The houses make a creditable show, and are built of shell concrete (for bricks are unaccountably dear) obtained from tunnelled quarries that extend beneath the city itself, and have become the resort and refuge of vagrants and malefactors, upon whom the police occasionally make a raid. The shops are good, but the necessaries of life imported from other countries are of inferior quality, especially if they are British, and the high prices are readily accounted for, when tradesmen consider a profit of 30 per cent. 'a bad business.' As a city of considerable commercial

A small two-seated vehicle.

² The driver of a hired carriage.

A wadded garment reaching to the ankles.

[•] The fearful condition of the streets of Odessa in Poushkin's time, induced the great poet to compare the city to an ink-bottle in winter, and a sand-box in summer.

importance, Odessa has Consular officers of all foreign powers, Great Britain being represented by a Consul-General.

The site of Odessa, where antiquities, chiefly in pottery, have been found at various times, was anciently known as Ysiakon-limen, or Yako,¹ and afterwards by the names of Ginestra, Zinestra, and Langistra, as seen on the Italian charts of the fourteenth and fifteenth centuries. When possessed by the Turks, Hadgy bey was a fortress and the residence of a pasha; it was carried by assault in 1788 by General De Ribas,² during the Russo-Turkish war; and the treaty of Jassy, December 29, 1791, secured to Russia the territory from the Boug to the Dniester. The first stone of a new military and commercial port was laid by De Ribas in 1795, by command of the Empress Catherine II., and a twelvemonth later the Turkish name of Hadgy bey was changed to Odessa, in remembrance of the ancient port of Ordesus on the same coast.

When the Duke de Richelieu³ was appointed governor in 1803, the population of Odessa numbered 9,000, and the revenue amounted to 40,675 roubles assignat; in 1874 the inhabitants amounted to 180,922, and the value of exports and imports reached the sum of 93,153,136 Rs. To the solicitude of the Duke and of his able successors, Count Langeron and the late Prince (then Count) Woronzoff, was due the rise and steady development of the new town. Count Woronzoff was the founder of numerous institutions; he gave an impulse and encouragement to trade and commerce, and as an eminent administrator was successful in checking

Arrian, perip. and Anon: perip: Ponti Euxini, &c., from which works are quoted the ancient names on the Russian sea-board in the Black Sea. The Italian charts consulted, include those of P. Vesconti, 1318; the Portolano Mediceo, 1351; of the Brothers Pizzigani, 1367; A. Bianco, 1436, &c.

² See notes to Cantos vii. and xvi. of 'Don Juan.'

³ See preface and notes to Cantos vi., vii., viii. of 'Don Juan.'

⁴ The rouble assignat was of the value of one-fourth the present rouble.

fraud among the servants of the Crown; while at the same time the Countess imparted to the newly-formed society a tone that has declined with her influence. The construction of the harbours commenced in 1794, was only completed in 1850, and the works for their extension and improvement after the designs of Sir Charles Hartley, that are being progressed with at a cost of 600,000l., will, afford, when completed, 180 acres of secure anchorage.

Among the public buildings of interest is the Museum, where are Scythian and Greek antiquities from the south of Russia, including the Crimea; objects from the Danubian principalities, Egypt, and Magna Græcia; babas, the hewn stone figures from tumuli in the Government of Kharkoff and Yekaterynadar; a numismatic collection of upwards of 20,000 specimens from the old Greek colonies on the Black Sea shores—Tyra, Olbia, Chersonesus, Theodosia, Nymphæum, Panticapæum, Phanagoria, Dioscurias, &c.; coins of the kings of the Bosphorus and of the Pontus, of the Byzantines and of the Genoese; and there are many old MSS. and engravings of interest. A relic of special concern to Englishmen is a flat candlestick that was once the property of John Howard the great philanthropist, who died at Kherson in 1790.

The building opposite to the Museum is the English club-house; and the edifice to the right is the Exchange, in front of which stretches away the boulevard, a fashionable promenade overlooking the busy ports. In the centre of it is a statue in bronze of the Duke de Richelieu; a shot that hit the basement during the attack made on the batteries in 1854 has been fixed where it struck, a memorial of the 'bombardment of Odessa,' as the Russians are pleased to term that insignificant event in the war. The facts were simply as follows.

From a British squadron of four ships that appeared off the

town, soon after the declaration of war, a boat was sent with a flag of truce to bring away H.M.'s Consular officer; the answer returned being that the British Consul had already vacated his post, the boat left the shore, and when half-way off to the ships, was fired upon from a battery. The British Admiral immediately demanded reparation for this breach of the laws of war, by requiring that all Russian vessels in port should be surrendered, and that neutral vessels should be permitted to quit. The only reply made to these demands being the liberation of the neutral ships, the destruction of the batteries and shipping was decided upon and effected; a few shot fell wide of their mark into the town, the result of accident due to a sea swell and the long range of 2,000 yards at which the batteries were engaged. The British loss amounted to one killed and four wounded, and no sooner were the batteries silenced and hostilities at an end, than the squadron was reinforced by four other ships.

Within the Nicolaïeffsky sanctuary in the Cathedral, an edifice destitute of architectural pretensions dedicated to the Preobrajényye, 'Transfiguration,' is annually placed for a term and worshipped, a wonder-working image, known as the Virgin of Kásparoff, to whose intervention is attributed the safety of the city, and the defeat of the hostile squadron at the bombardment of Odessa. An episode in the career of this miraculous picture illustrates how prince and people amuse themselves in Russia, in this the nineteenth century.

It is the custom for the precious Kásparoffskaya Virgin to be brought in the month of October of every year from Kherson to Odessa, where it is retained until the fourth day of Easter, and then embarked with great pomp upon its return journey to

¹ By images in Russia should be understood painted pictures, for graven and sculptured figures are not tolerated.

Kherson, the procession that accompanies it from the Cathedral to the quay being attended by the Metropolitan and clergy, and the highest military and civil authorities; a temporary chapel on board the steamer receives the idol, and the national flag is at the same moment hoisted at the main.

Upon a late occasion of its sojourn at Odessa, the Kásparoffskaya was suddenly missed (February 17, 1872) from the Cathedral, to the horror of all true believers. The lower classes, and many not of the lower class, unhesitatingly laid the crime of robbery to the Jews; the agitation of the public was extreme, and the police were exhibiting their wonted zeal in an unremitting search after the lost treasure, when a miracle, great at least as any that had yet been wrought by the blessed image, led to its recovery; for when the Emperor arrived at Odessa from the north, on March 20, 1872, the report reached His Majesty that while preparations were being made for his reception, the Kásparoffskaya was found by a soldier named Smoyansk in a pit within the grounds of the Villa Donati, near the Convent of St. Michael; and the merry peals that went forth from the churches to greet the sovereign, at the same time hailed the advent of the saint. There were great demonstrations of joy, crowds of people parading the streets for days together, making common festival! And the Press explained how the soldier, having received directions from his superior officer, the colonel in command of the quarantine force, to procure loose earth for filling some flower-pots, had been told by the merest chance in the world to fetch it from a particular pit in the garden of the villa, and there he found, first to his consternation, then to his infinite joy (when he fainted), the missing image wrapped in a clean white napkin; but. alas! the jewels to the value of 20,000 roubles, that had adorned the virgin, had disappeared. Smoyansk was promised a reward of

500 roubles for finding the saint, of which sum, after long and patient waiting, he received the tenth part. It was afterwards whispered about by some wicked infidels, that when found the napkin was short of one of its corners.

The Roman Catholic church at Odessa will be recognised by the square bell tower. It is related that when the design for this church was submitted to the Emperor Nicholas for his approval, he observed that, if it was carried out, the projected steeple would be loftier than those of the Holy Orthodox churches, and therefore commanded that it should not be constructed.

Near the railway terminus is the City Jail. I wish I could pass over it in silence! But prisons are stern realities, and after visiting a Russian prison one becomes the more firmly convinced that the cellular system possesses important advantages, and whatever Russia may determine upon doing, after the deliberations of the International Congress that met in London in July 1872, she cannot too quickly come to the relief of the unfortunate creatures who fill her prisons, to deliver them from the misery and degradation of their existence. Russia, however, repudiates the oppression practised on prisoners by aimless and unremunerative toil at the treadmill, the crank, shot-drill, and similar torments, for when convicts are employed it is at lucrative hard labour.

The jail stands within and is partly masked by a high quadrangular wall. At the entrance are the governor's quarters, the offices, waiting and guard rooms; near at hand is a dreary underground dungeon, eclipsed in its horrors by the dark cells only, where are confined vagrants and those arrested by the police for being without passports. No boards even are supplied to these unhappy beings, but they have to lie on the bare ground, being detained sometimes for months, until satisfactory information with reference to

their antecedents entitles them to be set at liberty. It is calculated that upwards of 100,000 individuals are thus arrested in Russia annually, of which number many are detained frequently for years before their cases are decided.¹

In each ward on the first floor are confined from fifteen to twenty-five adults of all ages, an arrangement that must tend towards vitiating and brutalising youthful offenders and older delinquents, who meet and pass their days and nights together, with seldom any occupation, as one day so the next, and thus these guilty ones are left to themselves, to exchange thoughts that lead to the exposition of new crimes and fresh wickedness. Nobles, that is to say, men of birth or in the service of the State, are allowed the privilege of separate bed places, bed linen, and a liberal diet, unless under condemnation to hard labour.

Boys under nineteen were in charge of an instructor, who taught them to read and write; they had been convicted chiefly of petty thefts, their countenances betraying brutishness rather than cunning; neglected lads probably, more sinned against than sinning. They are liable to corporal punishment, which, however, is seldom inflicted.

One of the late inmates was a criminal of some celebrity, named Tchoumak, who had effected his escape upon three different occasions from the hard-labour mines in Siberia; he was a septuagenarian, a fine tall man of commanding appearance, who stood convicted of seventeen murders. When asked upon one occasion why he had so cruelly shed such an amount of blood, he piously turned his eyes upwards, and folding his hands together replied: 'I thank God, I have never shed any person's blood; I only strangled people!'

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When visiting the great prison at Kieff, in September 1874, I was informed by an official that one of the inmates had been awaiting his trial five years.

In another cell was a young soldier under sentence of death for insubordination and attempt to murder a superior; he had appealed to the Emperor, but his appeal was considered a hopeless one. The penalty of death is not included in the civil code in Russia, but when a case arises in which the authorities are of opinion that the accused, being a civilian, should suffer capital punishment, he is arraigned before a military tribunal which is empowered to condemn, and the criminal is shot.

The prison suit consists of a long 'dressing-gown,' trousers and cap, of coarse grey cloth, and a cotton shirt; each man is supplied with a felt blanket, and sleeps on boards raised above the ground. The daily meal, which is washed down with a liberal allowance of kvass, is brown bread and shtchy, here a greasy compound of insufficiently cooked herbs and barley, the desideratum evidently being quantity and not quality; meat is only given upon occasions of great festivals. The limited use of water everywhere tells its own tale. The sick wards, though deficient in ventilation, were cleanly; but all else—the cells, passages, kitchens, clothing, and persons of the prisoners, indeed everything—was in the highest degree nasty. A fair proportion of the prisoners were Jews, who are kept quite apart from the Christians.

There are 65,000 Jews in the city of Odessa,³ whose prosperity excites the envy, but scarcely the emulation, of the Russians, who have only themselves to thank for being behind in the race. The influence exerted by the Jewish element, due to its energy and wealth, is enormous, and to Odessa may literally be applied the words of Sidonia, 'that the world is governed by very different per-

A fermented liquor made from barley malt, wheat, rye, wheat flour and buckwheat.

² An excellent vegetable soup.

The Jewish population in the province of Kherson amounts to 128,000.

sonages to what is imagined by those who are not behind the scenes.' As in Poland, the Jews of Odessa are at once recognised by the *talarr*, a greasy, long-skirted coat, and the *pejés*, short curls that adorn the temples. These Jews are Talmudists, not observers of the law of Moses, but followers of the sainted Juda, the great rabbi who was 'above the kings and princes of the earth'; who conceived the idea of collecting the traditions, interpretations, and commentaries of the rabbins, and founding that Hebraic jurisprudence named the Mishna, the text and precept of the Talmud that has usurped the place of the law of Moses, and on which the Ghemara or disputations of the Jewish doctors is a commentary.

The feeling against the Jew is outrageously exhibited at Odessa, where the simple mention of him is odious to the Orthodox Christian; but his success is easily accounted for.

A large proportion of the Jews are included amongst that class whose principal and most remunerative labour is in the corn trade. Petty agents, sorters, sifters, packers and carriers earn from two roubles to five roubles daily. The Russian is bound to keep at the least forty-four holy-days, besides Sundays, during the year; on Saturdays and feast-days he expends at the vodka¹ counter of the Jew—for Jews keep nearly all the public-houses—his week's wages, and during a season of lengthened festival he runs up a score which has to be squared off upon the next receipt of wages—so that the Russian labourer is invariably in drink or in debt. He either finds an early grave, or ekes out his existence as a labourer. The Jew observes the Sabbath and fifteen feast-days in the twelve months; he is an abstemious man, living with his wife and family on bread, vegetables, and kvass; at the close of each week he lays by a fair proportion of roubles, takes his family to the synagogue three times

¹ Spirits.

on the Sabbath, clad in their best, and looking as clean and respectable as earnest Talmudists are ever likely to, and on Sunday morning he returns to his working suit and his toil. In a few years he is a small capitalist, owning some hundreds of roubles, when he immediately commences business on his own account, often as a usurer, his earliest clients being too frequently his Christian fellow-labourers. Ever thrifty and parsimonious, his capital accumulates, and if endowed with some ability, he eventually becomes a man of substance. The Russian, still a labourer, looks with envy on the rising man, whom he does not cease to vituperate for being a scoundrel, and a man who has robbed his employers.

So with the shopman. While the Russian is carousing at the café, restaurant, or billiard-room—for Russians are the most improvident of people—the Jew is hoarding, and living on krass and esculent herbs. The Jews, and it should be added, the Greeks—they are the bone and sinew of trade at Odessa—are more than a match for the less wily, good-natured, and procrastinating Russ.

The obsequies of the dead in Russia are a very distressing sight; but at Odessa they are revolting.

On the morning of the interment, the door of the house in which the deceased lies is thrown open, and the family privacy becomes invaded, for every passer-by has the right to walk in and kiss the face and hands of the corpse laid on a catafalque; the friends of the afflicted relatives enter the house at an early hour, being rarely dressed in mourning, and take their places on seats ranged around the mortuary chamber, where they remain chatting until the heart-rending scene of leave-taking, which is the signal for the funeral.

When the procession is formed, it moves away at a smart pace, headed by a cross borne aloft, banners and lighted lanterns being carried at the sides. A friend of the deceased follows with a large dish, on which is a rice cake, frosted and liberally ornamented with sugar-plums (at the funeral of a pauper, a brown loaf replaces the cake); then comes the coffin-lid borne by four persons, and after it the coffin furnished in violet, rose-coloured, white or black cloth or velvet, ornamented with tawdry lace and silver braid; it is laid on a bier, the face and hands of the corpse being exposed; the rear is brought up by mourners on foot and in vehicles, with whom a crowd of idlers mix and hurry. When the procession reaches the cemetery, a short service takes place in the church, and a paper band, upon which is inscribed the name, age, and date of death, is secured around the brow of the deceased. coffin is then hastened to the grave, where the mourners are awaiting it and a large number of paupers of both sexes are assiduously mumbling their prayers and crossing themselves. Another short service, and a wailing and hysterical sobbing is set up, much of it doubtless from the fulness of the heart, the rest from some kind of sympathy; then, all of a sudden, the competition for kissing the exposed parts of the dead body becomes great, and is zealously continued until the priest makes a sign, and the coffin is lowered into the grave, a sprinkling of holy water concluding the ceremony. But scarcely has the priest turned to move away, after receiving his fee and tasting the cake, than the mendicants, losing all sense of decency and forgetting their devotion, make a rush at the unfortunate creature who holds the dish, and a sad scramble takes place, even before the earth has closed over the poor remains. Then comes the last scene, and handfuls of coppers are distributed, with the object of securing prayers for the souls of the dead: 2

¹ Emblematic of the resurrection, 1 Cor. xv. 37.

² There is a strange festival called the pamýnky, 'the day of remembrance.' The

14 THE CRIMEA AND TRANSCAUCASIA.

... some are hung to bleach upon the wind,
Some plung'd in waters, others purg'd in fires,
Till all the dregs are drain'd, and all the rust expires.
All have their manes, and their manes bear:
The few, so cleans'd, to these abodes repair,
And breathe, in ample fields, the soft Elysian air.
Then are they happy, when by length of time
The scurf is worn away, of each committed crime;
No speck is left of their habitual stains,
But the pure ether of the soul remains.—ÆNEIS, vi. 1003.

The devotion of the lower classes in Russia is excessively demonstrative, especially during the recital of prayers and in churches, or whilst their sense of sight is sanctified by the presence of an image or cross; it is devotion nevertheless that does not impede a current of low conversation, nods of recognition and other signs of greeting, whilst in churches locomotion is rendered easy by reason of the absence of chairs and forms. These people bow and cross themselves at the sight of a church, no matter at what distance, also on passing a corpse; they cross themselves when waking or lying down to sleep, before commencing a meal, upon sneezing or yawning; when sorrowful to tears, or in merry laughter; on commencing the day's work, when starting upon a journey, before bathing, when using their powers of persuasion, when experiencing disappointment, when swearing and employing blasphemous language. Upon all such occasions the sign of the cross is made once, twice, and oftener, for there is no rule; it is simply a mechanical action, with scarcely a thought of the All-seeing eye, of the Omnipresence of the All-

relatives of the dead repair to the cemeteries on May 6, and following day; the former, which is the greatest day, is commenced in prayer; food and drink is spread at the side of each grave, and the abundance of good cheer is blessed by the priests who go about reciting orisons and sprinkling holy water. At noon the people dine and drink, and drink again; not men only, for I have seen women also, stretched helplessly intoxicated on the turf!

mighty Power. Tertullian attached so great importance to the sign of the cross, that he wrote: 'In all our actions, upon rising, when dressing, when at meals, whatever the nature of our occupations, let us scare away Satan by signing the cross on the forehead.' St. Cyril of Jerusalem taught similarly in his catechisms for the young.

It is no rare circumstance on the voyage between Odessa and the Crimea, to see the saloon tables and sofas on board the crowded steamers occupied at night as bed places; it therefore behoves the traveller to make the earliest possible application for a cabin, and embark in ample time to secure it.¹

¹ For tables of departures and arrivals, to and from the Crimea and Transcaucasia, see Appendix II.



JEWS OF ODESSA.

CHAPTER II.

THIRD DAY.

Eskyforos Lighthouse—The British fleet—Saky Salt-lakes—Post-horses—The percclodndya—Eupatoria—Its history—Cape Chersonese—Sevastópol and the fortifications—The Tchórnaya-retchka—St. Clement's monastery—Fortress of Calamita —Inkerman—The field of battle—The Sapounn ridge—British head-quarters— Cathcart's hill.

THE first Crimean land is made at Cape Tarhankoutt or Eskyforos Lighthouse; it was at a rendezvous forty miles west of this point that the British fleet anchored for the first time off the coast, September 9, 1854, and waited until Lord Lyons and Lord Raglan had fixed upon a suitable spot for disembarking the allied troops. On November 3, the fleet drew near to the port of Eupatoria, and the place being defenceless, officers were despatched to summon it. The governor was an official personage in a high state of discipline, but he had nothing wherewith to oppose except the forms of office. But to him the forms of office seemed all-sufficing, and on these he still calmly relied; so, when the summons was delivered, he insisted upon fumigating it according to the health regulations of the little port. When he understood that the Western Powers intended to land he said that decidedly they might do so, but he explained that it would be necessary for them to land at the lazaretto and consider themselves in strict quarantine. The following day the place was occupied by a small body of English troops.¹

The stay of the steamer at Eupatoria ² is too short to enable passengers to see the place, but should the traveller desire to land, he will find a rough conveyance to take him over a dreary and uninteresting steppe to Sympherópol, or along the shore of the bay erroneously called Calamita to Sevastópol, passing through Saky, celebrated for mud-baths and salt-lakes, and crossing the rivers Boulganack, Alma (close to the field of battle), the Katcha and Belbeck; but this also is a cheerless road, and at any rate it is more prudent to make Sevastópol the *point de départ*.

The bay of Eupatoria offers an undesirable anchorage, but small vessels are sheltered from the south-west if they anchor close in shore. In the early autumn the roadstead is crowded with shipping waiting to load with salt from Saky and other lakes. The late Prince Woronzoff, recognising the medicinal properties of the mud at Saky, long appreciated by the Tatars, erected quarters for the reception of patients suffering from skin diseases, rheumatism, paralysis, &c.; and it is now sufficiently held in estimation to induce the Government to keep an establishment for naval and military patients. The mud is perfectly black, and has a disagreeable ammoniacal smell.

Beyond Saky is Kyzyl-yar lake, separated from the sea by a strip of sandy beach whereon the allied forces landed, September 14, 1854.³ The subsequent skirmish on the Boulganack and the battle of the Alma, were the opening of the campaign.

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1 The Invasion of the Crimea, by Alex. Wm. Kinglake; chap. xxxviii.
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² Pronounced Evpatoria by the Russians.

Post-horses are obtained in the Crimea upon application at the stations, the charge being at the rate of 3 copecks per verst for each horse, and a gratuity of 15 or 20 copecks is given to the yemstchyck at the end of each stage. The regulations permit post-horses to travel at 10 versts per hour over a good road in dry weather; a courier in the service of the State is conveyed at 12 versts per hour, and upon special service for His Majesty, the feld-jäger is driven ventre-à-terre. Should a horse become exhausted by the way, the traces are cut and the animal is left to perish. During the late reigns, before the extension of railroads and telegraph wires, this was an event of frequent occurrence.

The vehicle supplied at post stations in Russia is a fourwheeled teléga, a quadrangular box firmly fixed to shafts without any springs; across its rear-half, a rope is passed to and fro crossways in lieu of a seat; upon this network are piled the traveller's bed and cushions, and thus he sits throughout his journey, having to endure fearful jolting in an exquisitely uncomfortable position; there is never much luggage among the busy classes, a change of linen being considered a cumbersome luxury when on the road, but bedding is a paramount necessity. An abundance of hay and a padoúshka³ is an excellent substitute, and far preferable, I conceive, to the rope seat. The driver of the telega sits in front, between the box and the horse's tail, it is difficult to say where, but he is always very clever and sure, and will race up or down hill with the greatest safety and apparently with little enough exertion. The teléga is more commonly called a pereclodnáya; in a country sparsely populated as is Russia, the pereclodnáya is an expedient

One verst = 3 mile.

² The driver of a travelling carriage.

² Cushion—sometimes supplied at stations, when it is stuffed with hay

From the verb perecládyvatte, to transport, remove, &c.

conveyance in which to traverse the great spaces that intervene from town to village; should an accident occur, a rough spar and the axe, or a piece of rope, readily repairs the damage.

Eupatoria was formerly called Kozloff by the Russians, after the Turkish Khezlevè; it was named Eupatoria in remembrance of the fortress Eupatorium, built in the time of Mithridates (Eupator) 123–63 B.C. Frequent topographical errors appear to have been committed in reviving old names in the wrong places, as in the case of Odessa; Sevastópol after Sebastopolis, a scaport of the Eastern empire, now known as Soukhoum-Kaleh; Kherson on the Dneiper, after the Heracleotic Chersonese, and others.

Khezlevè was the principal port during the dominion in the Crimea of the Sultans of Turkey, but the place was devastated by General Count Münich in 1736, one monument only escaping destruction—the elegant mosque of Jum'à Jámy, or Ghyoúnu Jámy, 'Friday's mosque,' built in 1552 by the Khan Dyvlett Ghyrey on the model of St. Sophia at Stamboul. The Kararm Jews are in great force at Eupatoria, where they number 300 families, and have a 'Spiritual Institution' under the direction of their Galan.

On approaching Sevastópol, with the reddish cliffs to the south of Cape Ouloukoll on the port beam, Tchadyr-dagh, 'tent mountain,' the highest point of land in the Crimea, appears to the east; Cape Chersonese (lighthouse), the extreme south-west headland of the peninsula, is right ahead, and as the vessel approaches its destination the several bays and inlets to the west of Sevastópol become more distinct. Soon Fort Constantine, pierced for 104 guns, is seen as if suddenly risen out of the water, looking as grand and solid as if it had been completed but yesterday, although numerous indentations and its splintered masonry are evidence of past rough

usage. Away to the right and rear of this fort on an advanced height is Telegraph battery, and the remains of the Wasp battery are beyond. Of the numerous havens inside the lighthouse, the first is Dvoynáya, 'double bay,' or Kazátskaya, 'Cossack bay'; the next, Kamiesh, or more correctly Kamyshóvaya, 'reed' bay, where the French disembarked their reinforcements and stores during the war; Kroúglaya, 'round bay,' Strélnaya, or Strelétskaya, 'arrow bay,' Pestchánnaya, 'sandy bay,' Karantýnnaya, 'quarantine bay,' where stood once a formidable battery, and Artyllereyskaya, 'artillery bay'; some of these bays offer fair anchorage to small vessels, but they are all open to the north.

On the point exactly opposite to Fort Constantine stood Fort Alexander (84 guns), and Fort Nicholas (192 guns) was on the next point to the right, near the entrance to Yougenaya, 'south bay'; in front of Fort Nicholas was Fort St. Paul (80 guns), that commanded the entrance to the creek; all formidable defences which, being on the south side, were destroyed by the Allies after the fall of the city. To the east of 'south bay' is a small creek named Karabélnaya, 'ship port,' at the head of which were the splendid docks also blown up by the Allies.

The bay of Sevastópol, about four miles in length and nearly a mile at the widest part, with ten fathoms water, is one of the finest harbours in the world, and was possibly not known to the renowned Admiral Andrew Doria, who was fond of repeating that May, June, July, and Port Mahon were the four best ports in the universe. On the north shore of the bay, and abreast of Fort St. Paul, was the 'fowl's ravine battery' (34 guns), and on the heights above are the earthworks that were hastily thrown up by the Russians after they evacuated the city. The small fishing village beyond the defences on the north side of the bay is the Tatar

village Ak-yar, 'white cliff,' opposite to 'careening bay' on the south side, above which had stood the Salynghýnsk redoubt, and at the head of this great harbour is the estuary of the Tchórnayaretchka, 'black river,' called also Byouk-ouzýn.

Returning to the Yougenaya, on the east side are the conspicuous ruins of barracks that received the full fire of the Allies during the fearful bombardment, September 7 and 8, 1855, and on the west are the tottering walls of the Admiralty buildings, the whole exhibiting a melancholy picture of desolation!

The town of Sevastópol, built on the slope of a hill and extending to the water's edge, was completely destroyed during the late war, and is rising but slowly out of its dust. The Hall of Nobles, the Clubs, the Museum on the model of the Temple of Theseus, the Admiralty, and Naval Library, or what remains of these and other edifices, attest to the former proud condition of the city; the house in which Catherine II. resided in 1787 when she visited the Crimea attended by Potyómkyn,¹ who desired to point out to her the road to Byzantium,² is still shown. These wrecks, however, are being carted away, and new houses appear as the ground is cleared. Plans for laying out a new town have been approved by the Imperial Government, and among the earliest undertakings will be the construction of spacious quays along the shore of the 'south bay.'

When the Crimea was annexed to Russia in 1783, Ak-yar was the chief village. Potyómkyn was the first to recognise the immense advantages possessed by the bay and harbours, and upon the representation of her favourite, the Empress issued an *oukaz*, February 10, 1784, a few weeks after the treaty was signed that

¹ Usually spelt Potemkine: the minister and favourite of Catherine II.

² By this the way leads to Byzantium, was written in Greek characters over a gate at Kherson through which the Empress passed.

gave to Russia the sovereignty over the Crimea, directing the creation of a military port and fortress to be named Sevastópol.

There are no formalities to go through on landing from a Russian port, whether in the matter of passport or luggage; we took up our quarters at Wetzel's Hôtel, where we received every attention from the landlord, who arranged for the hire of boats, carriages and horses.

At 10.30 A.M., three hours after disembarking from the steamer, we hired a wherry at the Gráfskaya prýstan, 'Count's landing-place,' so named after the late Count (afterwards Prince) Woronzoff, a handsome flight of steps at the foot of a screen of columns; and pulling up the great bay, we landed amid the rushes on the banks of the Tchórnaya-retchka, near the piles of the bridge that was thrown across the stream by the Russians in their advance to attack the Allies. To our right was the gaping ravine up which the Russian force advanced the morning of the memorable November 5, 1854,1 and to the left the cliff of Inkerman surmounted by a ruined fortress, and pierced with the crypts of pre-historic times. Some of these crypts were converted into Christian places of worship, it is said in the first century, when Pope Clement I., who was exiled to this part of the Taurida by the Emperor Trajan, spent his time in prayer and the conversion of the barbarians; he suffered martyrdom by being thrown into the sea, A.D. 100. On each anniversary of his death the sea receded during the space of seven days, leaving his body exposed on the shore; this was repeated until the ninth century, when Cyril and Methodius had it interred at Cherson; the sainted remains were afterwards carried away to Kieff by the Grand Prince Vladimir

Battle of Inkerman.

upon his conversion to Christianity. Clement was subsequently canonised.1

The crypt church of the Monastery of St. Clement is complete in every particular, for it has a portico, nave, transept, dome, and vestry, with a liberal allowance of the dusty bones of saints kept in stone sarcophagi; much of the church furniture and a balcony that overlooks the valley, will be found riddled with shot-holes, mementos of the battle of Inkerman.

From these crypts, a flight of steps cut through the rock conduct to the ruined fortress at the summit, believed by some to be the site upon which was constructed the defence by the General Diophantes, which he named Eupatorium in honour of his sovereign Mithridates Eupator; 2 but it is difficult to conceive what object the royalist commander could have had in view, in building a fortress as a defence against the Tauro-Scythians at so great a distance from the city of Chersonesus, the base of his operations; and as in the time of Bronovius, 1578, there were Greek inscriptions and armorial bearings over the gates and on the public edifices, there is some probability that these remains are of the prosperous city of Calamita³ mentioned by the Venetian traveller Josephat Barbaro, in the fifteenth century, marked Chalamita in the old Italian charts, and known to the Tatars as In-kermen. A Russian priest, Jacob Lyzloff, has left the following account of Inkerman in the seventeenth century :-

- 'During the blessed reign of the Emperor and Grand Prince
- ¹ The Church of Rome asserts that the relics of this pontiff are preserved in St. Clement's on the Esquiline; and its legends of his martyrdom are differently narrated:
 - ² Strabo, Rerum Geog. VII. iv. 7.
- ³ Notices Hist. et Topog. concernant les colonies Italiennes en Gazarie. Ph. Bruun. St. Petersburg. 1866.
 - In, cave or crypt; kermen, castle.

Mihail Feódorovitch, Autocrat of all Russia, and under the protection of the great lord, the Reverend Joseph, Patriarch of Moscow and of all Russia, I happened, great sinner that I am, to visit, in the year 1634 from the birth of Christ, the land of Crimea, in company with the Ambassador Boris Dvoryanyn. In the Crimean land on the south side, on the shore of the Black Sea, opposite to the town of Ak-yar, and across the arm of the sea between Kozloff and Balaclava, there is a great mountain; a hard rock like a wall, the height of which mountain is 100 sagens (700 feet), and is distant 3 versts from the sea. On the top of that mountain is a small stone-built, scantily-peopled town, called, by the Tatars, Inkerman.' The priest goes on to describe the crypts as dwellings in the mountain like birds' nests, chamber over chamber for a great distance, some of which were inhabited by Greeks. Another priest named Jacob (1647) relates that merchant ships were in the habit of anchoring in the port of Inkerman.2 Of the village of Calamita or Inkerman nothing is left.

Looking to the north-east from the ruined tower are seen the remains of the Russian batteries, and away to the east, to the right of some small wood, is the hollow where the Russian corps d'armée was encamped previously to the battle of November 5. A good and extensive view of the pleasant meadows in the valley of the Tchórnaya is also obtained, but the site of Lord Raglan's bivouac at the traktyr bridge on the night of September 25, and the battle-field of August 16, 1855, are hidden by the formation of the heights.

From the left bank of the Tchórnaya-retchka we ascended

¹ Zapysky Odess. obshtch. istor. y drev. ii. p. 683.

² Ibid. p. 688.

by the Quarry ravine to the field of the battle of Inkerman on Sapounn-garà, 'Mount Sapounn,' and soon found ourselves at the 'Barrier,' the standpoint of the British force throughout the action, and where 3,000 of our valiant troops held their own in deadly struggles against five times their number. Close by is the obelisk that marks the disputed ground, and at a very short distance is the Guards' battery, which remains perfect in its outline, though the parapet is falling away. Among young pollards are the graves of our warriors who fell on November 5, and over the brow lie their brave enemies, where they were interred by the Allies upon Prince Mentchikoff's declining to send a party for the purpose.

Keeping within the line of earthworks we got to the camp of the 2nd Division, and halted to lunch, when we observed that the ground was covered with rusty fragments of iron, portions of provision tins, and pieces of glass bottles. But there was little enough time for loitering, so we pushed on in front of the old telegraph station to the Sapounn ridge where Lord Raglan stood in amazement while the 'six hundred' charged. The plains of Balaclava, the Turkish redoubts on the Causeway ridge that is traversed by the Woronzoff road, the Kamara heights overgrown with the pollard and juniper, the village of Kadykyuy, and a part of Balaclava, are all taken in at a glance from this position. To the right in the distance, on Mount Hiblah, is the obelisk to the memory of General Rudolpho Gabrielli di Montevecchio, Lieut.-General Alessandro Ferrero della Marmora (the originator of the corps of Bersaglieri), General Georgio Ansaldi, and other officers of the Piedmontese army; and still away to the right, and still higher up Mount

¹ Kinglake's *Invasion*, &c., V. p. 164 et seq. The events of the war in the Crimea are of too recent occurrence to be reproduced here.

Hiblah, stands out in bold relief the Nightingale cross of white marble. At our feet were several cemeteries, with broken tombstones and rotting head-boards that lay about in disorder.

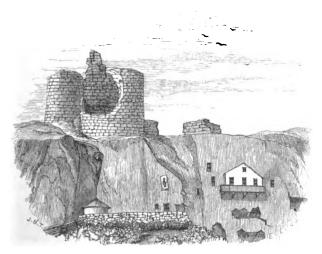
The farmhouse which had been the British head-quarters is the property of Colonel Bracker, who takes justifiable pride in keeping it in good repair, and especially the room in which the Waterloo veteran breathed his last. An inscription on the wall is in these words:—

'In this room died Field-Marshal Lord Raglan, G.C.B., Commander-in-Chief of the British Army in the Crimea, June 28, 1855.'

About twenty yards down the garden walk, under the shade of a large tree, is a slab to the memory of the Field-Marshal, which marks the spot where that noble soldier loved to sit and take his rest. His body having been embalmed, some of his remains were deposited under this stone. Colonel d'Estcourt, the chief's aide-de-camp and fellow victim to cholera, is buried close to the farm.

We returned to Sevastópol by the French head-quarters, stopping to look at the cemetery of the Light Division, and the cemetery on Cathcart's hill, at both of which we found the walls pulled down to admit cattle. Two handsome memorials, the one to the officers of the Royal Artillery, the other to the officers of the Coldstream Guards who fell at Inkerman, were completely overturned; broken slabs, in marble and stone, lay scattered, and every monument that had borne a cross was mutilated—wanton destruction committed through the fanaticism of the Tatar herdsmen, veneration for a cross and superstition being ample guarantees that the offenders were not to be looked for amongst the Russian population.

Such a state of things is now in all probability partly remedied, by the carrying out of the recommendations of a military commission that was sent to Sevastópol in the autumn of 1872, by an officer who has been employed on this special service during the year 1875. The walls of the several cemeteries were to be levelled; such of the monuments as happened to be in good condition were to be removed to Cathcart's hill, and the ground covered with sufficient earth to raise a mound over the once consecrated sites.



CASTLE OF CALAMITA, AND CRYPT MONASTERY OF ST. CLEMENT.

CHAPTER III.

FOURTH DAY.

Monastery of St. George—Miss Nightingale—The Criumetopon—The Tauri—The Chersonese—A Black Sea fog—Allied camps—Balaclava—Ancient history—The Greek battalion—Ulysses—British occupation—Genoese Castle—The Sutherland hillock—Scarlett's brigade—Lord Cardigan's cavalry charge.

TAKING the road between the British lines on the left attack, and the French parallels in front of the flag-staff battery, 'bastion du mât,' we passed the 'white house,' French camp, and French head-quarters, over a rocky and bleak tract lorded over by the bustard; the road is good, and a drive of seven miles brought us to the wall that encloses the Monastery of St. George. After passing the deep gateway, the traveller is spellbound at the transformation scene, when he is welcomed by the monks, and invited to ramble at will about the narrow walks ingeniously practised on the steep slope facing the sea, amid lilliputian cascades, and a luxuriancy of varied vegetation, garden flowers, vineyards, &c., which extend almost to the seashore.

The church, situated at 500 feet or 600 feet above the water's edge, is of modern construction, and contains the remains of such men as Prince Galitzin and General de Witt, who were among the first to appreciate the beauties of the south coast of the Crimea, and who died where they loved to live. The apartments

within the monastery which were occupied by Miss Florence Nightingale during the war, are shown by the inmates with unaffected satisfaction, for the remembrance of that lady is respectfully preserved; they are available to pilgrims and strangers desiring to pass the night. The great festival at this place is the name's-day of the patron saint, when Greeks and Russians flock to the monastery with offerings, picnic about the verdant ridges, and drink at the holy fountain of the water which they believe to be invigorating and sanctifying. Little is known of the history of this monastery, owing to the absence of documents, and as it was subject to the patriarchate of Constantinople up to the year 1794, the archives are believed to be preserved in that capital. It is said that the monastery was founded in the tenth century, and that the first church was built in 891 by some Greek seamen miraculously saved during a fearful storm by St. George, who himself appeared, and left his portrait among them; the picture was kept in the church until 1779, when it was removed to Marioúpol.

Upon either side of the monastery extend lofty precipices 1,000 feet above the sea, the huge overhanging rock to the west at Cape St. George, or Fiolente, being at one extreme of the bay of Balaclava, which is enclosed to the south-east by Cape Ara, partly seen from the church. Dubois de Montpéreux believes the Criumetopon of Strabo to have been at Ayou-dagh, a promontory to the east of Yalta; but I am inclined to the opinion of Mouravieff and Bruun who place it at Cape Ara, the 'ram's head' according to the great geographer being opposite to Carambis (Kerémp boúroun) in Paphlagonia, the two points forming a strait. It has been stated that Criumetopon, the abode of Iphigenia,

¹ Strabo, VII. iv. 3.



was at a distance of 120 stadia 1 from Lampadum 2 (Lambat), that is to say, at or about Aĭtodor; the greater probability therefore remains that the name of the 'ram's head' was given to the formidable range of cliffs that line the south coast from Aĭtodor to Cape Aïa.

We read in Herodotus that the Tauri who inhabited these parts, seized the Grecians they found on their coast and all those who suffered shipwreck, and sacrificed them to the virgin goddess by striking the victim on the head with a club; they then precipitated the body from a hill on which their temple was built; by their own account the goddess to whom they sacrificed was Iphigenia. the daughter of Agamemnon.' It would be difficult to select a more fitting situation in the Crimean peninsula than that offered by Cape Aïa, at which the Tauri could have exercised their cruelties. Their goddess would appear to have been worshipped afterwards under a changed designation, for Strabo relates that 'towards the south of Carcinites (Eupatoria), in the territory possessed by the Tauri, there was a large promontory which was part of the great Chersonese; upon this promontory stood a city of the Heracleotæ, colonists from Heraclea (Bender Eregly) in the Euxine, which bore the same name as the territory, that is to say, In this city was a temple to a virgin, a divinity,' Chersonesus. whose name unfortunately has not been preserved, 'and on another promontory, which was called Parthenium, in front of the city, and distant from it one hundred stadia, there was a shrine of the goddess.' The text goes on to say that, 'between the city and promontory were three harbours, next to the promontory the ruined city of old Chersonesus, and beyond, the Symvolon-limen a

One stadium = '1144 mile.

² Scymnii Chii, frag. 118. Letronne edit. Paris. 1840.

^a Herod. iv.

harbour with a narrow entrance.' 1 Now if the fact be admitted that the distances noted by Strabo agree in general with the conformation of the line of coast, then the promontory Parthenium, 100 stadia (10'44 miles) from the city of Chersonesus, should be looked for at Cape Chersonese or Fanary; we have the three harbours between the city and promontory, in the bays of Strelétskaya, Kroúglaya, and Dvoynáya, sometimes called the bay of Fanary, and on the supposition that the site of the old Chersonesus, to judge by the remains of ancient foundations with which the ground is covered, was to the south-east of the isthmus at the head of the bay nearest to the lighthouse, we find a city to have been on the seacoast beyond the promontory, and the harbour of Balaclava is at once recognised as being the port with a narrow entrance.

Whilst enjoying the view from the top of the monastery grounds, we were afforded the opportunity of witnessing the formation and approach of one of the thick fogs for which the Euxine is noted. It got into a sort of consistency suddenly, gathering in density from every quarter as it neared the land, and rolled over and onwards, uniting and forming a compact mass until it reached the shore; here the fog seemed to avoid contact with the cliffs, for as it continued rapidly to roll and touch, it would divide and dissipate, still touch, to divide and dissipate again. Its troubled surface by no means reached to the tops of the cliffs, and from our own lofty position we were enabled to view the clear sky and a horizon beyond.

Quitting the monastery we drove past the hamlet of Karany, once the head-quarters of Omar Pascha, and on through the Turkish camp, and the camps of the British Cavalry and Royal Horse Artillery, to within a short distance of the village of

1 Strabo, VII. iv. 2.

Kadykyuy, when we turned to the right, and soon alighted at the silent and almost deserted village of Balaclava, eight miles from the Monastery of St. George.

The Symvolon-limen, 'port of signals,' is mentioned by Strabo as being a harbour with a narrow entrance, 1,000 stadia from Theodosia; it is subsequently referred to as being the 'calm port of the symbols'; '1 that port is now Balaclava. The Genoese, who occupied it a short time previous to the year 1345, called the port Cembalo, a corruption of the Greek, Symvolon. An inscription discovered amid the ruins of the fortress in 1861, given further on, attests that its construction was commenced in 1357, during the consulate of Simone dell' Orto. Cembalo, the westernmost possession of the Genoese on the Crimean coast, was at one time constituted a bishopric. In 1433 a revolt among the Greek popu-



ARMS OF THE EMPERORS OF TREBIZOND

lation was successful in subverting the authority of the Italians, and they tendered their submission to Prince Alexis (father-in-law to David, the last sovereign of Trebizond), then residing at Mangoup; the Republic, however, despatched a fleet the following year, having 6,000 troops on board, and Carlo Lomellino reduced Cembalo to

submission.² After the conquest of Caffa and Soldaya by the Turks, Cembalo with the rest of the peninsula fell to the sovereignty of the Khan, upon his return from bondage in Turkey to rule as a vassal of the Sultan.

The Genoese fortress consisted of the citadel on the summit of the cliff that commands the harbour; it was at the apex of a tri-

¹ Anon perip., 55.

² Le colonie commerciali degli Italiani in Oriente, &c., G. Heyd. Trans. G. Müller, Venezia. 1868. ii. p. 145.

angular wall, the base of which was parallel to the port, with a tower at each end.

The origin of the name of Balaclava has been ascribed to Παλάκιον—Palakion, one of the three fortresses constructed by the Tauro-Scythian king Scylurus and his sons. Blaramberg,1 who quotes Pallas, places Palakium on the same cliff as the Genoese defences, and supposes it to have been founded by Palakos, one of the sons of the king; he further suggests that $\Lambda a\beta a$ -Λαμβάνω-to take, to seize (?)—may have been added by the Greeks of the Chersonese upon their acquisition of the port; thus, Palakon-lava, Palaklava, Balaklava. The word is also said to be a composition of bella and clava, 'fine port.' In 1472 a Russian merchant, named Nikitin, landed at Balykler, on his return from India.2 and in the MS. of an Italian traveller of the seventeenth century,3 Baluchlacca was inhabited by Turks, Greeks, and Armenians, when the fortifications were entire. In view of these two records, for the Genoese do not appear at any time to have called their settlement otherwise than Cembalo, one is led to the conjecture that the Balykler of Nikitin and the Baluchlacca of the Italian may have been after a name given by the Turks from bályk (fish), and óra (a place), that is, Balyk-óra, a place where are fish; indeed the sole trade of Balaclava is in fish, fresh and salted, such as turbot, haddock, mackerel, bream, mullet, whiting, and the kephály, 'pilchard,' the smoked roe of which is prized as a delicacy at the Russian zakoúska.4

¹ Trois forteresses Tauro-Scythes, &c. Blaramberg, Odessa. 1831. p. 19.

² Bruun, Gazarie, p. 67.

² MS. travels of Nicholas Barti of Lucca into Tartary, Circassia, and Mingrelia, from 1632 to 1639, quoted in Russia on the Black Sea, and Sea of Azoff, &c. H. D. Seymour, M.P. 1855.

Every Russian whets his appetite before dining with a zakońska; caviare, anchovies, salted herrings, pickled mushrooms, radishes, cheese, &c., are always on a sideboard for the purpose.

During the Russo-Turkish war in 1769, Count Orloff, who commanded the naval forces in the Mediterranean, issued a manifesto inviting foreigners to enter the service of Russia on liberal terms. The manifesto was followed up by a flattering letter from Count Pánin to the Greeks of the Archipelago. Under a leader named Mavromihail, the Hellenes formed themselves into eight battalions, and having embarked on board Russian vessels of war, did good service as marines from 1769 to the peace in 1773. Alarmed at the prospect of retribution with which Turkey would probably visit them, they sought the protection of Russia after the peace of Karnardjee (1774), and availed themselves of the offer of new homes at Kertch and Yeny-Kaleh, finally ceded to Russia by that same treaty; at those two places they were formed into a battalion which was styled the Army of Albania. Upon the annexation to Russia of the Crimea (1784) these troops were removed to Balaclava, which thereafter became their head-quarters, and they were employed on coastguard service between Sevastópol and Theodosia. The officers and men were treated with every indulgence, land was liberally bestowed on them, and they were exempt from taxes. At this time they were engaged afloat against the Turks at Kinbourn, and at the destruction of the enemy's flotilla near Hadgy bey. In 1797 they were entitled the Taurida, and later the Greek battalions, when they were placed on the same footing, and allotted a uniform similar to that of the Cossacks of the Don; at this period they numbered 400 rank and file. They were good agriculturalists, and the villages of Kadykyuy, Kamara, Karane, Kermentchyck, and Lakou have been cited as evidence of their industry and good management. They were useful in suppressing a revolt among the Tatars in 1812, and in 1818 they received decorations and were granted more land upon the occasion of the Emperor's visit to the Crimea. Their last service in war appears to have been in 1842, when they occupied the fortress of Soudjouk-Kaleh, now Novorossisk, on the coast of Circassia.\(^1\) To the remnants of this battalion, under the command of Col. Monto, was entrusted the defence of Balaclava, when, on the morning of September 26, 1854, Lord Raglan, having quitted his night bivouac at the *traktyr* bridge, marched in his 'unconditional resolve to seize the port,' and Lord Lyons, on board the Agamemnon, was 'keeping his tryst' off its entrance.

Dubois 2 has taken some pains in various portions of his work to confirm the views expounded by different authors, that the scenes of the wanderings of Ulysses were on the shores of the Black Sea, and we cannot fail to recognise in the features of Balaclava the port of the Læstrigons, with the description of which, in the Odyssey, it so precisely accords.

Within a long recess a bay there lies,
Edged round with cliffs high pointing to the skies;
The jutting shores that swell on either side
Contract its mouth, and break the rushing tide.
Our eager sailors seize the fair retreat,
And bound within the port their crowded fleet;
For here retired the sinking billows sleep,
And smiling calmness silver'd o'er the deep.
I only in the bay refused to moor,
And fix'd, without, my hawsers to the shore.
From thence we climb'd a point, whose airy brow
Commands the prospect of the plains below:
No tracks of beasts, or signs of man, we found,
But smoky volumes rolling from the ground.

In the relation of Ulysses, where

proud Lamos's stately towers appear, And Læstrigonia's gates arise distinct in air.

¹ Zapysky Odess. obshtch. i. p. 205.

² Voyage autour du Caucase, etc. Ouvrage qui a remporté le prix de la Société de Géographie de Paris, en 1838. Par Frédéric Dubois de Montpéreux. 1843. vi. p. 110-115.

Dubois has pictured the palace of Antiphates built by Lamos an ancient king of Læstrigon, as being on the heights upon which are now the remains of the fortress of Cembalo.

With the barbarity of the Læstrigons, Dubois has associated the cruel practices of the Tauri, who put to death all navigators and strangers that chanced to fall into their power:—

> They went; but, as they entering saw the queen Of size enormous, and terrific mien, (Not yielding to some bulky mountain's height), A sudden horror struck their aching sight. Swift at her call her husband scour'd away To wreak his hunger on the destined prey; One for his food the raging glutton slew, But two rush'd out, and to the navy flew. Balk'd of his prey, the yelling monster flies, And fills the city with his hideous cries. A ghastly band of giants hear the roar, And, pouring down the mountains, crowd the shore. Fragments they rend from off the craggy brow, And dash the ruins on the ships below. The crackling vessels burst, hoarse groans arise, And mingled horrors echo to the skies : The men, like fish, they stuck upon the flood, And cramm'd their filthy throats with human food.

Odys. x. 101-144.

while the only spring of water near the head of the harbour of Balaclava is presumably 'the stream of Artacia,' the sole supply of the Læstrigons.

Stepping into a Greek fishing-boat, we pulled out of the dark blue waters of the land-locked haven, the rocks on both sides having painted on them names in giant letters as they were left by our seamen—such as Cossack Point, Castle Point, Castle Bay, &c.; and to the left on entering the harbour, high up the steep cliff, where only the intrepid British sailor would venture to climb, are the initials of our beloved Queen surmounted by a crown. The

fog had completely cleared, and we enjoyed a row beneath the majestic cliffs of pudding-stone, first to the west, where we saw stretched at a considerable depth, for the water was of surprising clearness, a chain cable of size and length, which the boatmen insisted had belonged to the ill-fated steamship 'Prince,' foundered during the terrific gale of November 14, 1854; but this could not be the case, for the transport was lost to the east of the entrance. The Greeks were chatty; they were kind enough to wish for another war, which they said must be profitable to everybody—for it had been to themselves; they toiled much now and gained little; they had toiled less during that war, and gained more! Under the shade of a projecting cliff where the Genoese parapet overlooks the sea, we lunched on the refreshing waters.

On the wooded height opposite to the Genoese Castle, is a cemetery, where, among the many by whom he was beloved, lies Rear-Admiral Boxer, C.B. Other cemeteries, including that of the Royal Marines, are among the vineyards and shrubberies on Mount Hiblah, within the British line of defence in front of Kamara.

The ascent to the old fortress is over rough ground strewn with blocks and fragments of masonry, and is more easily made from the rear of the village. The remains of two crenelated walls which united the large tower or citadel of St. Nicholas to two turrets, and a tower and lower wall which appear to have formed the base of the triangular fortification, are all that is left of the ancient defences. In 1855 the Sardinians carried away two slabs, now at Genoa, which bore the following inscriptions:—

I. MCCCL * * * * *

HIC OPUS FIERI FECIT SPECTABILIS ET

HONORABILIS BARNABAS GRILLUS

II. MCCCLXVII

HIC OPUS FACTUM FUIT TEMPORE CONSOLATUS IOANNIS BAPTISTE
DE OLIVA HONORABILIS CONSULIS CEMBALI HANC TURRIM CUM MURO

and on a slab found by M. Jurgievitz of Odessa, in 1861, now preserved in the village church, is inscribed—

T 1357 DIE

(OP)US INCEPTUM FUIT

TENPORE REGIM(INIS)

DISCRETI VIRI SI

MONIS DE ORTO CON

SULIS ET CASTELANI

Leaving Balaclava and the village of Kadykyuy behind us, we drove straight for the plains in a northerly direction, passing to the left of a small eminence named by our troops the Dunrobin or Sutherland hillock, from which the 93rd Highlanders, 550 strong, with 100 invalids and a few hastily-collected men under Sir Colin Campbell (afterwards Lord Clyde), checked the advance of four squadrons of Russian cavalry numbering 400, on the morning of the memorable October 25, 1854. Not unnaturally, the Russian horsemen imagined that they were falling into some ambush, as was afterwards communicated by the Russian officers to our own; and, on the other hand, the men of the 93rd with a wild impetuosity which was characteristic of the battalion as then constituted, showed a mind to rush forward as though undertaking to charge and exterminate cavalry in the open plain; but in a moment Sir Colin was heard crying fiercely: 'Ninety-third! Ninety-third! damn all that eagerness!' And the angry voice of the old soldier quickly steadied the line.1

¹ The whole of the particulars on the movements of the British troops in the Crimea are taken from Kinglake's *Invasion*, &c.

We quitted the carriage directing that it was to wait for us where the Woronzoff road rises over the ridge above the plain, and walked towards General Scarlett's field of victory 1 at the vine-yard enclosure, round which that gallant officer advanced at the head of his force of 300 horse, to the immediate discomfiture of Ryjoff's 3,000! 'It was truly magnificent,' so spoke a French general officer who had witnessed the fight, to Colonel (afterwards General) Beatson—'it was truly magnificent; and to me, who could see the enormous numbers opposed to you, the whole valley being filled with Russian cavalry, the victory of the Heavy Brigade was the most glorious thing I ever saw!' Lord Cardigan, who chafed with envy while this action was going on, impatiently ejaculated: 'Damn those Heavies; they have the laugh of us this day!'

Crossing the Woronzoff road in the midst of the old Turkish redoubts on the Causeway heights, we dipped and fancied we had guessed the spot where the twelve 12-pounders had stood, which the Earl of Cardigan so bravely attacked and carried with his brigade of 673 horse. Walking along the North valley with the Fedioukine heights on our right, and the Causeway heights to our left, our hearts thrilled with just pride as we thought of the deeds of our heroes, so many of whom had moistened the sod with their life's blood!²

When can their glory fade?

O the wild charge they made!

All the world wonder'd.

Honour the charge they made,

Honour the Light Brigade,

Noble six hundred!

¹ Scarlett's brigade was composed of two squadrons of the Inniskillings, and two squadrons of the Scots Greys.

² Of the 673 horsemen that went into action, 198 only returned.

'Despite all Lord Raglan's anger and grief, despite the kind of protestation he judged it wholesome to utter for the discouragement of rash actions on the part of his officers, still he wrote in private of the Light Cavalry Charge, that it was perhaps the finest thing ever attempted.

The well known criticism delivered by General Bosquet was sound and generous. He said of the charge: C'est magnifique; mais ce n'est pas la guerre. "It is splendid; but it is not war." This was said by General Bosquet to Mr. Layard in the field, and at the time of the charge. He spoke with a most exact justice; but already the progress of time has been changing the relative significance of that glory and that fault which his terse comment threw into contrast. What were once the impassioned desires of the great nations of the West for the humbling of the Czar are now as cold as the ashes which remind men of flames extinguished; and our people can cease from deploring the errors which marred a battle, yet refuse to forget an achievement which those very errors provoked. Therefore the perversity which sent our squadrons to their doom, is only, after all, the mortal part of the story. Half-forgotten already, the origin of the Light Cavalry Charge is fading away out of sight. Its splendour re-And splendour like this is something more than the mere outward adornment which graces the life of a nation. strength-strength other than that of mere riches, and other than that of gross numbers-strength carried by proud descent from one generation to another-strength awaiting the trials that are to come.'

The Greeks of Balaclava who had witnessed the actions of the 25th October, and other engagements, volunteered their opinion of the respective merits of the contending forces, in words to this

effect: 'Certainly the English got the best of it, for they never fired unless they were certain of hitting; our Russian soldiers always fired too soon, and then rushed at the English, who shot them down. They were brave fellows, but of course they did as they were ordered.'



GENOESE CASTLE, BALACLAVA.

CHAPTER IV.

FIFTH DAY.

The Malakoff—Redan—French cemetery—The ancient Chersonese—The defences of Diophantes—Ctenous—Free Institutions of the Chersonians—Their wars—Treachery of the Bosporians—Ingratitude of the Chersonians—Vladimir the Grand Prince—His conversion—Decadence of Chersonesus—Its destruction—Ruins of the city—Christian clurches—The Alma.

On reaching the Malakoff tower this morning, we were accosted by a little man who introduced himself as an old French soldier, then employed on the new railway works; his delight is to recount over again the capture of the Malakoff, in which dashing affair he took a part. 'Turn the soil up where you will,' he said, 'and you will find the bones of my comrades and countrymen. How impatiently we awaited the signal for the assault, and when it was given we all felt as if saisis de convulsions, and our brave Chasseurs and Zouaves rushed to the attack; they had only 25 mètres (27 yards) to run, from that parallel to this ditch, and yet they fell by fifties under the hellish fire of the Russians as they tried to reach it, and those that did get to it only helped to fill it up with their bodies. Then came the Reserves; I was in the Reserve, and away we went over the dead bodies of our own soldiers, and in a moment the parapet was ours! It will never be known how many Frenchmen

¹ 'At noon the French were observed to start en masse from their trenches and possess themselves in gallant style of the Malakoff battery, on which the tricolour flag was

have fallen here; but never mind, we won the day, and our flag floated here. The Russians returned to the attack after this fort was ours, but we were too quick for them, and when they again tried to recover this position, they found us too well prepared, and brave though they were they had at last to retire, and that night the city was in our possession! But we found nothing in it, there was no butin for us; the gaillards left nothing behind them but burning houses.' In his excitement, our new cicerone began to dig, and we found that the old soldier was right; bones were plentiful just beneath the surface, and so were bullets and grapeshot.

The view from the round tower of the Malakoff is superb, for the eye sweeps the positions of the allied land forces from the French batteries and works on the right attack, to the flag-staff battery on the left attack; and the Mamelon, French trenches, and Victoria redoubt to the right of the middle ravine, and the British rifle-pits and parallels and Naval Brigade battery on Gordon's or the right attack to the left of the middle ravine, are easily distinguishable; while to seaward every movement of the allied ships to the south of Wasp battery could be observed.

On descending the Malakoff we drove to the Redan, which we approached on foot. An obelisk marks the spot where our gallant Second and Light Divisions, with the ladder parties of the 3rd and 97th Regiments, advanced to storm the salient angle in their front; the ditch is almost filled up, and it is now easy enough to mount the parapet inside which the deadly struggle for victory took place between the Russians and their determined

hoisted and the Imperial eagles planted within ten minutes of their quitting their trenches.' Letter from Captain the Hon. Henry Keppel, R.N., commanding Royal Naval Brigade, to Sir Edmund Lyons, Naval Commander-in-Chief.

foes. Here the remains of the brave are mingled, and bleach above ground as the earth falls away; as at the Malakoff, a search for bullets and fragments of shells is quickly rewarded.

From the Redan we proceeded to the French cemetery, a neat and well-kept enclosure, prepared and maintained by a grateful country to do honour to the valiant sons who perished during the war. A mausoleum in the centre is the last resting-place of the superior officers of the French army, and beneath other monuments around, lie interred officers and men according to their corps and divisions. The Russians also have erected at great cost a memorial to their brave defenders, and England—wealthy England alone—has left the graves of her fallen neglected and uncared for; the walls of the British cemeteries have been pulled down by the Tatar herdsmen, monuments have lain mutilated and overturned, and in many instances the remains have been The indignation of English travellers frequently desecrated. met with the sympathy and powerful support of the Press, in exposing the disgraceful condition of the British cemeteries about Sevastópol, until at length, in September 1872, a military commission was sent to the Crimea to examine and report their state; but it was not until March 1875 that an officer was ordered to Sevastópol, empowered to carry out the recommendations of the commission with the sum of 5,000l. that was granted by the Government two years previously, a sum, however, totally inadequate to any creditable and integral reparation.

We now hurried over that part of the steppe on which the French were encamped, until we alighted at the gate of the monastery on the site of the ancient city of Chersonesus.

The first locality to which the Heracleotes and Delians came,

when they founded the colony of Chersonesus 1 in the third year of the thirtieth Olympiad, 658 B.C., was near the promontory at Cape Fanary, and probably between the head of the creek nearest to the lighthouse point at Cape Chersonese (Fanary) and the head of what is now Cossack bay, about which I have clearly traced many ancient foundations. As the Grecians increased in prosperity and power, they selected a more suitable spot for a settlement, and established themselves on that peninsula between Quarantine and Pestchánnaya bay, or Bay of Soses, where was previously a place called Megarice,2 in all probability the *emporium* of Scylax. The Chersonians occupied the entire plateau, triangular in form, that extends from Ctenous to the Parthenium promontory, thence to the port of Symvolon, and back in a direct line across the isthmus to Ctenous.

In the time of Strabo, Chersonesus was a flourishing city under the domination of the Kings of the Bosphorus, who were elected from Rome. Chersonesus had been independent, but the citizens were unable to withstand the continued attacks of the Tauro-Scythians, and they applied for succour to Mithridates (Eupator), who sent to their assistance a general named Diophantes, by whom was built for their protection the Castle of Eupatorium. Of another fortified place, Strabo 3 relates that at

¹ Scym. Ch. 118. Anon. perip. 55.

² Pliny iv. 26. 7.

^{*} Έστι δ' ἄκρα διέχουσα τοῦ τῶν Χεβρονησιτῶν τείχους, δσον πεντεκαίδεκα σταδίους, κόλπον ποιοῦσα εὐμεγέθη νεύοντα πρός την πόλιν· τούτου δ'ὑπέρκειται λιμνοθάλαττα, άλοπηγιον ἔχουσα· ἐνταῦθα δὲ καὶ ὁ Κτενούς. "Ιν' οδν ταῦτ' ἔχοιεν οἱ βασιλικοὶ πολιορ- κούμενοι, τῆ τε ἄκρα τῆ λεχθείση φρουρὰν ἐγκατέπτησαν, τειχίσαντες τὸν τόπον, καὶ τὸ στόμα τοῦ κόλπου τὸ μέχρι τῆς πόλεως διέχωσαν, ἄστε πεξεύεσθαι βαδίως, καὶ τρόπον τινὰ μίαν εἶναι πόλιν ἐξ ἀμφοῦν· ἐκ δὲ τούτου βαριν ἀπεκρούοντο τοὺς Ζκύθας. 'Επεὶ δὲ καὶ τῷ διατειχίσματι τοῦ ἱσθμοῦ τοῦ πρὸς τῷ Κτενοῦντι προσέβαλον, καὶ τὴν τάφρον ἐνέχωνν καλάμω, τὸ μεθ' ἡμέραν γεφυρωθὲν μέρος, νύκτωρ ἐνεπίμπρασαν οἱ βασιλικοὶ καὶ ἀντεῖχον τέως, ἔως ἐπεκράτησαν.— Strabo VII. iv. 7.

'a distance of fifteen stadia (17 miles) from the wall of Chersonesus, there was a promontory that formed a large bay and that inclined towards the city, above which were salt-lakes full of salt. Ctenous is here. Thus the besieged Royalists enclosed the place with a wall, and stationed a garrison at the promontory alluded to, having filled up the entrance of the bay which conducted to the city, with the view of facilitating communication on foot, and to constitute of the two places one city. Consequently they easily repulsed the Scythians. But as they (the Scythians) attacked the wall that divides the isthmus, near Ctenous, they filled the trench with reeds. This kind of bridge, laid across during the day, was burnt by the Royalists at night; in this manner they continued their resistance until they finally defeated the enemy.'

It is the practice to attribute the original construction of the castle on the rock above the Tchórnaya-retchka to Diophantes, calling it the Castle of Eupatorium, identifying it with the fortified place on the promontory 15 stadia from the city, and assigning to Inkerman the port of Ctenous. But Strabo has given no clue whatever as to the situation of the fortress of Eupatorium, any more than he has to the fortresses of Palacium, Chabum, and Neapolis that were constructed by the Tauro-Scythian king Scylurus and his sons; and although the wording of the text leaves us somewhat in a difficulty, it must be borne in mind that Ctenous was at the head of a bay at a distance of 40 stadia only from the Port of Symbols 2 (Balaclava); it should therefore scarcely be looked for where the Tchórnaya flows into a bay at a considerably greater distance than 40 stadia (41 miles) from Balaclava, and 15 stadia (1.7 mile) from the peninsula between Quarantine bay and Pestchánnaya bay, but rather in the Yougenaya, 'south bay,' which is

¹ See page 23.

² Strabo VII. iv. 2.

within a radius of two miles of the site of ancient Chersonesus, and the extreme inlet on a coast of many harbours, a coast atterosion's, 'like a comb,' whence probably the name of Ctenous; and the head of which inlet, previously to being filled in, may have extended two thousand years ago a mile or more further inland, and in the direction of Balaclava.

In persisting in their attacks on that part of the wall that was nearest to Ctenous, the barbarians may in the first place have sought the destruction of the ships of the Chersonians, for the better protection of which the Royalists kept up a line of defence and communication to the promontory now called St. Paul's point, 15 stadia (1.7 mile) from the city, but not at Inkerman which is double that distance, by means of an agger and vallum that crossed the bay, where it had been filled in to shorten the way. With regard to the great wall of the Heracleotic Chersonese, the nature of the country renders it equally possible for that wall to have been constructed from Balaclava to the head of the 'south bay' as to the cliffs at Inkerman; but whichever the direction of the wall of defence built by the Chersonians, it is very certain that there are now no vestiges of it left.

Constantine Porphyrogenitus, who has furnished us with an account of the wars that were fomented between the citizens of Chersonesus and their rivals the Bosporians, includes one of the most romantic episodes in history, which gives us an insight into the manners of a community of Hellenes who preserved their independence, and owed their prosperity and high state of civilisation during the space of one thousand years, to the free institutions they enjoyed, and to their own competence for self-government.

In the reign of Diocletian and the chief magistracy at Cherso-

nesus of Themistos, Sauromates ¹ of the Bosporians, the son of Crisconorus, after having overcome the Lazi, reached the banks of the Halys,² where he was encountered by Constantine *Chlorus*, who checked his further progress. The Emperor having in the meantime called upon his federates at Chersonesus to attack the Bosporians, Christos, then chief magistrate, held council, and war having been determined upon, the Chersonians proceeded to the Bosphorus, and seized the city (A.D. 304). For this timely service the Chersonians were liberally recompensed, for the Emperor bestowed on them many privileges, including, on their own supplication, immunity from all tribute.

When the Goths rebelled in the reign of Constantine the Great, the Chersonians were summoned to attack the common enemy; Diogenes their president despatched his forces to the Danube, and the Goths were defeated. Thereupon, as a mark of his favour, the Emperor sent to the Chersonians a statue in gold of himself wearing the *chlamys*, and also granted them a yearly subsidy for the supply of warlike engines and men.

Some years after these events, Sauromates, the grandson of the Sauromates who had ravaged Lazia, declared war against the Chersonians, that he might revenge himself for the humiliation to which they had subjected his grandfather; but he was defeated at Caffa by Viskos, and Caffa thereafter became the frontier town of the victors.

After a time, another Sauromates (VII.), desiring to recover Caffa, provoked a war with the Chersonians by insulting them, for he relied greatly upon his own gigantic stature and on the strength

¹ This Sauromates could not have been king of the Bosphorus, for Thothorses was the sovereign from 279 to 308.

² Now the river Kyzyl Ermak.

^{*} A mantle.

of his forces. When the contending armies met, Pharnaces, the president of Chersonesus, who was a little man, at once engaged with his adversary in single combat, and having slain him, dismounted from his horse and severed the head of the king from his body. With the death of Sauromates his dynasty came to an end, and the Bosporians having declared themselves free, erected a statue in their city to Pharnaces as their deliverer. The boundary of the Chersonian territory now extended to Kimmericum.¹ (A.D. 322.)

Whilst Lamachus was president at Chersonesus, and Asander by election king of the Bosporians, the latter, who was desirous of maintaining friendly relations with his powerful neighbours, sent ambassadors to their city to propose for his son the hand of the daughter of Lamachus; the proposal was accepted on the conditions that the son of Asander should never seek to return to his father's capital, and should even suffer death were he surprised in the attempt. Now, Lamachus had the reputation of being very rich in gold and silver, in slaves, in cattle and estates, and he lived in a magnificent palace near the Bay of Soses.

In due course the nuptials of the son of Asander and Gycia, the daughter of Lamachus, were celebrated. Two years after this marriage Lamachus died, and Gycia bound herself by an oath to celebrate the anniversary of her father's death annually for the rest of her life, by inviting all the citizens and their wives to a banquet. Her husband, who was secretly watching his opportunity, lauded her filial piety, and expressed his own desire to pour out libations in honour of her parents.

After the first banquet had been given, he privately communicated to the Bosporians his plans for rendering himself

¹ At Opouk.

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master of Chersonesus, and demanded that ten or twelve youths, well armed, should be sent from time to time by sea to Symvolon, whence they were to proceed on foot to the city. This being done, the armed men were concealed in the house of Gycia as fast as they arrived, there to remain until the next commemoration, when they would fall upon the defenceless people in the midst of their diversions, and put them to the sword.

It so happened that while preparations were being made for the second celebration, the handmaid of Gycia who had incurred her mistress's displeasure, was confined in a chamber over that in which the Bosporians were concealed. As she sat spinning, her spindle fell and rolled into a hole near the wall, and not being able to recover it, she removed a piece of the pavement, and happening to look through the opening she had made, saw a number of men assembled; replacing the stone, she immediately sent for her mistress, saying that she wished to speak with her in private. Gycia repaired to the girl's chamber, and discovered the plot; she forgave her maid's transgression, and summoned two of her own relatives in whom she could best confide, to entrust them with a message to the authorities. Having obtained from them the promise, that as a reward for her patriotism she should at her death be buried within the city walls, though contrary to custom, she disclosed to them her husband's treachery.

When the night of the feast came, Gycia commanded that wine should be liberally served; and she herself encouraged others to drink, by pretending to empty a crimson goblet in which diluted wine was repeatedly poured out to her. After the entertainment, the citizens returned to their homes at the usual hour, but some there were that remained, for they were overcome with wine; among these was Gycia's husband. At that moment, Gycia

who was attended by her maids bearing her jewels, left the house stealthily, and locking all the doors behind her, caused it to be fired, and the enemies of the Chersonians were consumed. The citizens desired to reconstruct the palace, but Gycia refused the gift, and ordered the site to be made a dungheap which thereafter was called the Den of Lamachus.

In testimony of their gratitude, the citizens caused two statues in bronze of Gycia to be erected in the market-place; one represented her youthful figure as the deliverer of her country, the other as the avenger of her countrymen.

A few years later, when Stratophilus was chief magistrate, Gycia, desiring to put to the test the gratitude of the Chersonians, feigned to be dead, and her friends asked instructions as to the place for her interment. The Chersonians deliberated, and having resolved that Gycia should be buried outside the walls, she was conveyed thither, and so soon as the couch on which she was borne was laid in the vault, she rose, and looking around on them that had followed, said: 'It is thus you observe the promise that was made! Woe be to all who shall hereafter confide in the citizens of Chersonesus.' The Chersonians were put to shame, but they renewed the promise, and forthwith caused a tomb to be prepared with a statue over it, which was completed in the lifetime of Gycia, and in which she was eventually laid.'

Although the Emperor Theophilus (833) replaced the *protevontos*, or chief citizen of Chersonesus, by appointing a prefect, whereby the city became a dependency of the empire, it continued to preserve its freedom under its own municipal administration, and the Chersonians were still in the height of their prosperity when

¹ Abridged from *De Administrando Imperio*. Constantine Porphyr. Bonn edition. pp. 144-155.

Vladimir the Russian prince sailed into their bay, and laid siege to the city. The Chersonians opposed a determined resistance and rejected all terms, for they hoped to receive succour from Constantinople; but there was a traitor among them, one named Athanasius, who shot an arrow into the enemy's camp that bore this missive: 'Thou canst stay or divert the course of the springs that are behind thee to the east; it is thence that the city is supplied with water.' 'If this be true,' cried Vladimir, 'I vow to receive baptism.' The inhabitants being driven to extremities for want of water, were forced to yield.

The conquest of this celebrated and opulent city only served to augment the pride of the Russian prince, who now sought to gratify his ambition by allying himself to the powerful Emperors of the East; he accordingly sent to Basil and Constantine to demand their sister Anne in marriage, threatening, in the event of refusal, to seize on Constantinople. The moment was propitious for the Grand Prince, as the Emperor was engaged in suppressing the revolt excited by his general, Phocas, and the hand of the princess was promised to Vladimir on condition of his receiving baptism.

After the celebration of the nuptials at Chersonesus, Vladimir despatched his troops to the support of his imperial relative, and the overthrow of the rebels was accomplished. Vladimir also ceded Chersonesus to his new allies, and being fully initiated in the rites of the religion he had so lately embraced, took his departure for Kieft, where he flung the god *Peroùn* into the Dnieper, overturned the pagan altars, and constrained his subjects to receive baptism.²

¹ Catherine II. instituted the order of St. Vladimir in 1782.

² Histoire de l'Empire de Russie. M. Karamsin. Paris. 1820. I. p. 265.

The decadence of Chersonesus and the diversion of its extensive commercial relations into other channels, dates from the time when the Genoese obtained the monopoly of trade in the Black Sea, through their influence at the Byzantine Court; 1 but the Christian population in all probability went on increasing, for in 1333 Pope John XXII. constituted Cherson a bishopric, appointing to the see an Englishman who was styled Ricardus Anglicus, and in 1384 there was a Metropolitan at Cherson, who disputed with the Metropolitan of Gothia the jurisdiction over the parishes of Sikita (Nikita), Partenite, Lambad, Alousta, Phouna (?) and Alania (?).2 It was in 1363, however, that Cherson met with its destruction at the hands of Olgerd, Grand Prince of Lithuania, the invader of Russia, who, after leading his armies through Podolia to the Dnieper and defeating the Tatars, pushed his successes into the Taurida, where he slaughtered the Chersonians and denuded their churches. Turkish misrule followed from the reign of Mahomet II., who subjected the whole of the Crimea; and such of the venerable remains of the once proud city as escaped the desolating hand of the Ottoman, were removed by the Russians and utilised in the construction of the city of Sevastópol.

When Dubois de Montpéreux visited the site of Cherson in 1835, spending two months in diligent research, he was able to trace the streets and public places, and where the public buildings of the ancient city had stood; all is much changed since, for the ground has been ploughed up by Russian shells, and the construction of the Bruat battery and French line of attack during the late war have displaced nigh every vestige of anti-

¹ Cherson at this epoch was called Sary-Kerman, 'Yellow Castle,' by Eastern writers; and Carssona by the Genoese.

² Bruun, Gazarie, &c., p. 53.

quity. The walls of the city, in some parts 8 feet thick, that extend from Quarantine to Pestchánnaya bay, and the remains of one tower and a portion of the gate of egress to the Bay of Soses, have alone escaped the general destruction. Within them still stands the imperishable monument of infamy, raised by Gycia to her husband, and near it is a small outlet that led to the landing place at the pier, submerged but still visible beneath the ripple of the waves.

To the west and east, beyond the precincts of the city, are the tombs and sepulchral vaults of the Chersonians, hewn into the rocks that are seen pierced with crypts by fifties, for the most part shapeless and defrauded of their interest from having been wantonly destroyed and converted to various purposes. Many are occupied by fishermen or are the haunts of shepherds, who are ever ready to exchange for a piece or two of imperial silver currency, old coins in bronze of Chersonesus, usually in poor preservation, and of Byzantium in silver and bronze, sometimes in fair condition.

The ruins of three Christian temples have been disinterred at Cherson. Over the remains of one was constructed, in 1853, the Church of St. Olga; it suffered during the war, was restored and reconsecrated in 1857; but the sanctuary of paramount interest is the Church of the Mother of God, in which it is believed that the Grand Prince Vladimir received baptism. The Cathedral Church, still far from completion, which is to enclose and preserve to future ages this interesting monument of the

¹ An inscription removed from one of the towers many years ago, recorded that the walls were erected by the Emperor Cæsar Zeno, in the year 512 of the era of Chersonesus, indiction 14 = 476 or 491 A.D. Dubois vi. p. 139.

⁸ Olga, a canonised Russian princess, was baptized at Constantinople in the reign of Constantine Porphyrogenitus. She was the widow of Igor.

tenth century, was commenced in 1861 under the auspices of the Emperor, who presented to the adjoining monastery the relics of Russia's sainted prince. The enclosure near the Cathedral inside which are ranged broken shafts, capitals, and other fragments in marble, is pointed out as having been the palace of Vladimir.

We found the monks very civil, but quite unable to give any information on the subject of the churches, except that the 15th of July is their great festival, when the baptism of Vladimir is commemorated by processions, and services celebrate the proclamation of peace after the Crimean war. On sending our cards to the Archimandrite we were admitted to his apartments, and shown a small collection of Chersonian antiquities.

It takes a day to visit the heights of the Alma; the road is dreary and uninteresting; we therefore abandoned the idea of going, and decided upon leaving Sevastópol in the morning.



RUSSIAN MONK.

CHAPTER V.

SIXTH DAY.

Departure from Sevastópol—Valley of Baïdar—The betrothed Tatars—A Tatar cottage
—The Pass of Phoros—The Chaos—Aloupka—The late Prince Woronzoff—'Trois
femmes célèbres'—Dolmens—Pelasgic remains—Imperial residences—The Bay of
Yalta—Gourzouff — Ayou-dagh — Lambad — Aloushta — The ancient Chabum—
Athenaon.

THE journey from Sevastópol to Yalta, to include a visit to Aloupka, the seat of Prince Woronzoff, may be accomplished within the hours of daylight by taking post-horses, a comfortable carriage being obtainable for 25 to 30 roubles. At seven o'clock on a fine bright morning we left the Hôtel, keeping on the Woronzoff road across the plain of Balaclava with which we had become well acquainted, and passing the Turkish redoubts, beyond which to the right at about the 14-verst post, may be traced the old British road to Balaclava, now disused and covered with turf; farther on were the British and Sardinian camps, while on the heights behind the village of Kamara appears here and there the parapet of the British line of defence.

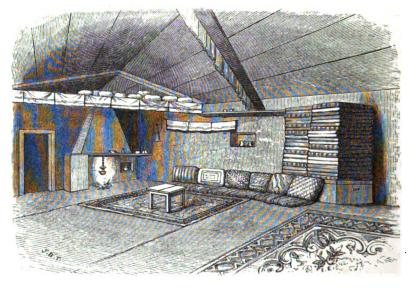
Horses are changed at Tchatall-Kaya, where the country assumes a different aspect, groves and wood succeeding to the bare and stony downs about Sevastópol. A dip in the road brought us to the famed valley of Bardar, perhaps a corruption

of the Tatar bagh, 'vineyard,' and derè, 'valley'; the villages, embosomed in the midst of truly lovely scenery, with luscious pastures, brooks, copses, and cornfields with green hedges, reminding one much of an English landscape. It is to the plentiful irrigation occasioned by numerous small streams, among which is one of the sources of the Tchórnaya-retchka, that is due the verdure of the meadows and the richness of bright foliage. The valley is 12 miles long and 6 miles wide, closed in on the north and south by rocky cliffs above the wooded slopes; to the east by the yayla¹ of Ouzountchou, and on the west by the forests of Varnoutka. The oak, which abounds, is small; the next tree in abundance is the juniper, and there are large orchards of fruit-trees of excellent quality, for the apples of Bardar are pronounced by many to be equal to those of the valley of the Salghyr.

We had some difficulty in persuading the yemstchyck to pull up for a few moments that we might look into the village of Baïdar, until a bakshysh settled the point. Meeting a Tatar with a handkerchief over his head, its folds hanging down in front and concealing his face, we asked the meaning of a friend by whom he was accompanied, and were informed that this man 'with shame' was to be married in a day or two! We offered to shake hands with him, when he bowed to the outstretched hand and meekly kissed it; we then asked to see the bride, and were invited in a very pressing manner to go to her house; the man 'with shame,' however, did not accompany us. We were shown into a room expressly darkened, in one corner of which crouched the bride, screened by curtains formed of various articles of linen, a proud display of her own trousseau; for three

¹ The grassy plateaux on the mountain tops of the south coast, where herds and flocks are kept to graze during the summer months, are called *yayla* by the Tatars.

days preceding the wedding-day, no person may see the bride-groom's or bride's face, 'for it is a shame that they should show themselves.' K—— was permitted to approach the screen, and kindly took the bride's hand, but she turned away her face, which was thickly veiled, and sobbed quite audibly, it being the custom for brides to sob when they become the objects of attention. Nuts, biscuits, coffee, and *vodka* 1 were served, and K—— was presented with a towel of the bride's own embroidery in gold and



A TATAR INTERIOR.

coloured threads; we gave *bakshysh* to the children gathered in the room, and were then shown over the rest of the house.

There is little enough mortar employed in the construction of Tatar cottages, which are kept whitewashed without and within, kil, 'fuller's earth,' being largely employed for cleaning

¹ The Tatars on the south coast eschew wine, but many drink spirits.

purposes and especially for the floors. The apartments for females—the hárèm—are on an upper storey, quite separate from those of the men; in the room set apart for receiving visitors are laid mattresses covered with carpeting, which form a soffa, for there are no chairs, and refreshments are placed on a koursou, a small stool, in the absence of a table. The females were all unveiled and entered the room and conversed freely; they and the men were most assiduous in their attentions, and we observed that none would seat themselves in our presence, evidently from a feeling of deference.

Loud shouts of Gaspada, pajálouytye, pajálouytye!—'Gentlemen, deign to come, deign to come!' repeated in a painfully supplicating voice, reminded us that we were exceeding the limits of even a yemstchyck's patience and indifference; we thanked the Tatars for their hospitality, and were soon on the hill that leads to the post station of Bardar, whence we walked to the Bardar gate at the summit of the pass of Phoros while the horses were being changed. Upon gazing through the gate—it is a frame to the picture—one of the grandest sights that it is possible to imagine, offered by a combination in close proximity, of mountain, cliff, and beautiful region, to the open sea, presents itself to the view; of its kind there is probably nothing like it elsewhere. In front rise perpendicularly to many hundreds of feet bold precipitous cliffs, the sturdy pine and hardy juniper looking like tufts of verdure as they overhang the perilous brinks from the yaylas above, while here and there from fissures in the rock strike forth again the pine and juniper or the beech. Lower down, declivities extend to the right, their irregular surfaces, overspread with a compact growth of garden, orchard, and wood, projecting into the Far below, sea, and shaping the most fantastic of sea-boards.

and only just above where the waves beat, appear the residences of the opulent, and occasionally a Tatar hamlet. It would be scarcely possible not to experience some kind of delight at the novelty of the scene.

The carriage joined us, and we commenced a winding descent skirting the foot of the cliffs, which increase to quite 1,000 feet in height; again their grandeur lessens, and small rills oozing through the clefts, course away almost in a whisper down the slopes and into the waters of the Black Sea. Several landslips will be noticed on this road, a remarkable sight being at Kastropolo.

Horses are again changed at Kykeneïs, a good-sized Tatar village, where cultivation is sumptuous; the Genoese called it Chinicheo, and appointed a priest. Beyond Kykeners is Lymena, above which are the ruins of a fort called by the Tatars, Khazar, and on approaching the village of Symeïs, more gigantic rocks of granite are seen scattered in an almost direct line from the foot of the cliff to the sea; on one of these formidable masses, now a seaside rock, are the ruins of an old fort. Dubois writes of these convulsions of nature: 'Les grands agents de ce formidable acte de puissance sont deux jets porphyriques, qui ont percé à travers le schiste entre Limène et Kikineïs, et qui, s'élèvant à une hauteur considérable, sont allés heurter jusque sous la voûte de la muraille calcaire. Brisée par cet effort, la muraille s'est separée et forme dans la Yaïla une espèce de golfe et même des îles de schiste, élevé ici à la plus grande hauteur qu'atteigne le calcaire. Dans ce schiste refoulé en haut par la force du jet igné, nulle trace de couche régulière. L'on voit des fragments de schistes empâtés en entier dans les porphyres, ce qui prouve qu'ils étaient dans un état liquéfié quand ils ont formé leurs jets.' 1 The best view of the remarkable chaos of Symeïs, is obtained by looking back from between the ninth and tenth verst stone, on the high road between Mysh'orr and Kykeneïs, when for the first time the mansion of Aloupka appears; a little way beyond is the descent to the valley of Aloupka, where we had decided on spending a few hours. The post station of Mysh'orr, the Mouzacori of the Genoese, is just above Aloupka, but beyond the turn off the post road that leads to the valley; here a difficulty arose—how were we to reach Aloupka, unless our carriage conveyed us, and so long as the yemstchyck refused to proceed elsewhere than to the station? Recourse was had to purse-strings, and a rouble satisfied his scruples; the horses' heads were turned, and in twenty minutes we were set down at the inn, seven hours after quitting Sevastópol.

The grounds at Aloupka are open to the public; but the house can be seen only on making special application. After some consideration, and the assurance of the innkeeper, a tenant on the estate, that Prince Woronzoff was ready at all times to gratify strangers, Mr. S——2 addressed a note requesting the favour of being permitted to view the mansion. One of our party was a lady, and, like a gallant knight, the prince shortly appeared in person, and expressing the pleasure it would afford him that we should visit the estate, placed at our service his head gardener, by whom he had come attended.

At the appointed hour we walked to the castle, which has been the subject of criticism of every traveller. Constructed of ophitic granite, it is a combination of the Moorish and decorative Gothic, surmounted by castellated turrets. A gem in itself, it is ill supported by two irregular wings of an uncertain style of

¹ Dubois vi. p. 82.
² The late Mr. J. Coysgarne Sim of Coombe Wood.

architecture, wanting in harmony and solidity, and although various architects were employed in the completion of this mansion, the coach-houses, stables, and offices remain attached to the house. Of the decorations and fittings of the interior there is nothing to record, for they are of the simplest kind. Owing to the sloping nature of the ground, the principal entrance to the building, in front of which are two cypresses said to have been planted in 1787 by Potyómkine, is in a confined situation, but the façade to seaward, partly a sectional reproduction of the Alhambra, is fine. The steps from the front lead to where innumerable paths diverge and traverse the grounds, which are an interesting exhibition of the vegetation of all climes, thriving in perplexing confusion. One sees the pomegranate, fig, and mulberry, huge magnolias, sycamore and lotus trees, the graceful wild vine, and the Judas tree without end: here and there a cypress or cedar, the almond and wild chestnut, cork, medlar, pistachio, tamarind, turpentine, the arbutus, the Arbutus andrachæ a curiouslooking tree without any bark, and thickets of laurel, myrtle, laurestinus, rhododendron, &c.; everywhere a tangle of the clematis, while the walks are bordered with the wild rose; nowhere has nature so bountifully lent its aid to art. East of the mansion, a labyrinth of footways lined with a liberal supply of unpretending fountains, conducts to a series of grottoes, some of natural formation, others artificial, and in the midst of them is a large basin in which trout revel unmolested; it is near this pond that two Wellingtoniæ gigantcæ were planted by the Prince and Princess of Wales in 1869. At the rear of the pond is 'the Chaos,' where lie in marvellous disorder monstrous masses of granite: 'Il m'a paru probable,' wrote Dubois, 'que le granite ophitique formait une couche solide. Une rude commotion

aura brisé cette roche et en aura jeté les débris dehors, en les entassant autour du point d'éruption.' 1 But the attraction, the spell at Aloupka, is the enchanting situation of the house. Fifty years ago a traveller wrote: 'Il seroit à désirer que quelque grand propriétaire fit l'acquisition d'Aloupka; il ne faudroit pas beaucoup d'art pour en faire le séjour le plus enchanteur, tandis que l'indolent Tatar ne songe pas même à remplacer, par un nouvel arbre, l'arbre qui dépérit.' At 150 feet above the sea, a great excavation was made in the hill-side, and on it stands the mansion and its appurtenances facing the Euxine; the ground to the rear is a continued slope to the foot of Arpetry, 2 a stupendous cliff rising perpendicularly with scarcely a break to a height above the sea of 3,798 feet. The two points, Artodor and Kourtyry boúroun to the south, form the extremes of the little bay of Aloupka.

Near the mansion is the old country house of the late Prince Woronzoff, in which he planned, carried out, and perfected with singular success his great conception in the creation of Aloupka as it is. The Genoese called the place Lupico.

The late Prince Mihail Simiónovitch Woronzoff, born at St. Petersburg in 1782, was the son of a distinguished statesman, Count Simon Woronzoff, who died in London, whither he had been sent as ambassador. Mihail Woronzoff received his education in England, and commenced his military career in the Caucasian corps commanded by a Georgian, Prince Tzytzyanoff; he remained in the Caucasus until 1805, when the Prusso-French war called him to Germany. In 1807, war broke out with Turkey,

¹ Dubois, vi. p. 81.

² There is a bridle road over the Aïpetry to Baghtchasaraï.

Tzytzyanoff was a man of undaunted courage. It is related that Souvaroff was in the habit of encouraging his men when in action, by telling them to fight 'like the brave Tzytzyanoff.'

and Woronzoff went to that country as a colonel; in 1810 and 1811, he distinguished himself considerably, and was advanced to the rank of major-general. In 1812, Napoleon commenced the Russian campaign; Woronzoff took part in the war, and commanded a division of 12,000 men (the Grenadiers) at Borodino, where he was severely wounded and had the whole of his division cut to pieces; to a sergeant-major was left the command of the survivors, all the officers having been either killed or wounded. Woronzoff commanded the Russian Chasseurs in support of the Swedish battalions at Leipzic, and offered so obstinate a resistance to Napoleon himself at the battle of Craone in the campaign of 1814, as to elicit from the Emperor the flattering observation: 'Voilà le bois dont on fait des maréchaux.' He drove before him the divisions of the Generals Mensnier, Curial, and Boyer de Rebeval, and subsequently conducted a masterly retreat when the Cavalry of the Guard were directed by Bonaparte to turn the Russian right, and was again personally opposed to Bonaparte, who held the village of Clacy. He subsequently commanded the Russian army of occupation in France after the peace of 1815, and when, on leaving, many of his officers, seduced by the temptations of that delightful country had contracted debts, and left that country without paying, he, in order to save the honour of the Russian name, ordered all the bills to be brought to him, paid them out of his own pocket, and burnt After the conclusion of the war he went to the whole of them. England, where he was always fond of residing, until he was recalled in 1823 to undertake the government of Bessarabia. 1844 he was made namestnyk 2 or Lieutenant of the Emperor in

¹ Memoir of the Operations of the Allied Armies, &c., by Major-General Lord Burghersh, 1822, p. 194.

² An exalted rank rarely conferred.

the Caucasian provinces, Commander in-Chief of the Army of the Caucasus, and Admiral of the Caspian Sea, so that he held the supreme command over all the country from Poland to Persia.

After Prince Woronzoff's assumption of government in the Caucasus, the whole aspect of the country became changed; towns were built, roads made, peculation checked, honourable feelings stimulated in the officers, and the condition of the private soldiers was greatly improved. The natives were raised to a level with the Russians, and all were alike treated with respect and urbanity. He displayed administrative abilities of the highest order, and possessed the rare quality of securing the affection and raising the tone of all around him. Those who hated the Russian name made an exception in his favour, and the chivalrous Georgians would have died to serve him. Mr. Seymour adds: 'I never yet have met an individual in whom the fundamental virtues of courage, prudence, generosity, and magnanimity were enhanced by such acute sagacity, such delicate refinement of sentiment, such simplicity of manners, and a modesty which, when it survives the trial of power, is the surest sign of a superior mind.' Woronzoff died in 1856.

There was no hesitation on the part of the post-master at Mysh'orr to send horses to us at Aloupka; and after an early dinner at the inn, where are some of the best wines of the Woronzoff estates, we got away in ample time to enable us to complete before dark our journey along the delightful coast.

At a short distance beyond Mysh'orr is Gaspra, where, during the reign of Alexander I., three ladies—the Princess Galitzin, the Baroness de Krüdener (who coolly told the Emperor

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¹ Schamyl and Circassia, Dr. F. Wagner, p. 113. Seymour, Russia on the Black Sea, &c., p. 207.

he was a sinner), and the soi-disant Countess Guacher—took up their residence after their banishment to the Crimea, and entered upon the task of trying to convert the Tatars to Christianity. A few years after the Countess died, it was discovered that she was the Countess de la Mothe who was publicly whipped and branded on the Place de la Grève, as an accomplice in the scandalous affair of the diamond necklace of Marie Antoinette. The history of the three ladies is admirably told by the graceful and vigorous pen of Madame de Hell, in the chapter entitled 'Trois femmes célèbres.' 1

The headland with the lighthouse is Attodor, the east extreme of the Criumetopon, and here the mountains begin to recede. Twenty yards off the road to the right, in a direct line with the third verst stone, are three dolmens similar to the dolmen at Trie described by Ferguson,² except that these are not holed; they are set north and south; the largest is almost perfect, the others have suffered most perhaps at the hand of man; the following are the dimensions of the large dolmen:—

	Sides.						Top.	
		•	Ft. I	n.			Ft.	In.
Length			7 0				. 8	0
Depth			3 6	.			5	6
Thickness			0 10				0	14

These dolmens are on the property of the Grand Duke Michael, brother to the Emperor, who will no doubt take good care that such relics of antiquity shall suffer no further injury.

Happening to visit the lighthouse upon one occasion, I

¹ Les steppes de la Mer Caspienne, etc., X. Hommaire de Hell, 1845. Seymour, l.c. p. 209.

² Rude Stone Monuments in all Countries, &c., Jas. Ferguson, D.C.L., 1872.

came to some Cyclopean remains—enormous masses of stone are laid above each other, appearing to have formed part of a bulwark of defence on the land side; but there are now no means of tracing its extent. Numerous graves of comparatively modern construction have been disturbed about these ruins; they are of hewn stone covered with slabs, and were found filled with earth. I obtained a few bronze coins of Bithynia, Chios, and the Chersonesus, that had been turned up in the little garden attached to the lighthouse.

We passed *Verlinaya* Orianda, 'Upper Orianda,' once the property of General de Witt—Orianda, which belongs to the Grand Duke Constantine; and Livadia, the summer residence of the Empress—and at 6.30 P.M. we reached the little town of Yalta.

The anchorage at Yalta, in 13 fathoms, is exposed to east and south-west winds, and a south or south-westerly breeze is usually accompanied by a disturbed sea, which renders the process of embarkation or landing very disagreeable, and at times prevents all communication between a ship and the shore. We repaired to the office fully an hour before the time appointed for the departure of the steamer, 8.30 P.M., to secure cabins for our voyage; various delays, however, caused by the want of efficient means for the transport of passengers and goods, for there was an unpleasant swell at the time, detained the vessel until 9.45 P.M., when we steered out of the little bay, every part of the steamer being crowded with passengers. It is singular that the Steam Navigation Company, which is in such prosperous and wealthy circumstances, should be so niggardly in its administration, regardless of the comfort of passengers and the safety of merchandise, notwithstanding the high charges made for passage

and freight; small steam launches might easily be provided at Yalta at an insignificant cost, to replace the clumsy and in sufficiently manned boats so totally unsuited to an open road-stead.

On leaving Yalta, the course lays near enough to the coast to be able to distinguish the properties and hamlets that dot the declivities abutting from the cliffs as far as Aloushta. The more remarkable are Lower and Upper Massandra, the properties of Prince Woronzoff, Magaratch and the Botanic Gardens of Nikita, both belonging to the Crown, and Ardanyll, again an estate of Prince Woronzoff. On rounding Nikita point, the picturesque bay of Gourzouff opens out, with its Tatar village rising terrace-like amid rich vegetation; it has a small mole below the cliff that is capped by the ruins of a fortification attributed to Justinian, called by Procopius the fortress of the Gorzubitæ,2 and off the shore are two high insulated rocks; the fortress was restored by the Genoese, who called the place Garzuni, Grasni, and Gorzanium, and appointed to it a consul or chief magistrate. The adjoining promontory Ayou-dagh 'bear mountain,' which rises to 1,800 feet above the sea, and has precipitous sides covered with wood, projects with much originality of form, and receives the name from its resemblance to a bear stooping to drink.

Beyond Ayou-dagh is the small cove and Tatar hamlet of Partenite; this place appears to have been of sufficient importance in the fifteenth century to have necessitated the appointment to it of a consul by the Italian Republic, and a

¹ When the voyage east from Yalta is performed during the day, the steamers leave that port at 7 A.M.

² Procopius, de Ædif. iii. 7.

century later the Metropolitans of Cherson and of Gothia disputed the cure of the parish. Another small cove is that of Lambad—Lambadie of Gothia, having behind it Mount Babougan, which ends the range on the south coast. In ancient times Lambad was distinguished as Lampadum.¹

In the mediæval Italian charts, notably in that of the Brothers Pizzigani, 1367 (preserved at the Biblioteca Nazionale, Parma), a harbour named Pangropoli appears between Laspa and Austa (Aloushta), and was in all probability identical with this ancient port of Lampadum, which affords a more secure anchorage than does Partenite.

By a little bay on a lovely shore, is Aloushta the ancient Alustum, another fortress of Justinian, and a consular station of the Italians as Lusta and Lusce; behind it is the great Tchadyrdagh. The land thence becomes almost a desert in appearance, and trends away to the north-east, while the vessel's course lies for Cape Tchóbàn-bash, 'shepherd's head,' inside which is the vine-growing district of Soudàk.

After passing Cape Tchóbàn-bash the coast becomes abrupt and inhospitable, except at the little anchorage of Otouz, near which are said to be the ruins of Chabum,² one of the fortresses mentioned by Strabo as having been erected by the Scythian king Scilurus. The high point of land that erects itself so gloomily is appropriately called Kára-dagh, 'black mountain,' and farther on is the Bay of Koktebel, where was probably the port of Athenaon which Arrian found deserted. Athenaon was 200 stadia from Theodosia,³ and 1,120 stadia from Symvolon,

¹ Scym. Ch. 824.

² Blaramberg, Trois forteresses Tauro-Scothes, etc., p 27.

² Scym. Ch. 834.

distances that somewhat exceed the actual length of coast, but careful measurements made on the presumption that modern Theodosia is near to where stood the ancient city, will, I think, point to Koktebel as having been the site of Athenaon.

¹ Pronounced Feodosia by the Russians.



DOLMENS AT AÏTODOR.

CHAPTER VI.

SEVENTH DAY.

Arrival at Theodosia—Earliest history—The Genoese—The Turks—Our passengers
—The Karavy rocks—Ancient Kimmericum—Grecian colonies—Pavlovsky fortress
—Port of Kertch—Panticapæum—Kingdom of the Pontus; of the Bosphorus—
The Alans—Huns—Goths—Kyertcheff—The Museum—Mount Mithridates—Catacombs—The Bashlyk—Excavations—Scythian burial.

Soon after daylight we rounded Theodosia point and steamed alongside the pier; there is good anchorage in 8 to 10 fathoms, with deep water close in shore. The moment is opportune, during a short hour's stay, whilst passengers and goods are being landed and embarked, for reviewing the history of this ancient and more than once opulent city.

The earliest appellation of Theodosia appears to have been Ardavda, 'City of the Seven Gods'; 1 it fell into the possession of the Milesians who colonised it in the seventh century B.C., and so great was the fertility of the neighbouring country, that Leucon, king of the Bosphorus, 393-353 B.C., who seized on it, is stated to have sent 2,100,000 medimni² of corn to the Athenians, and Theodosia³ won for itself the distinction of being called the 'granary of Greece.' That such a prodigious quantity of corn should have been shipped from one place in a year, has been

Έπτάθεος, Anon. perip. 51. Θεοῦ δόσις, 'Gift of God.'

² Médimnus = 12 gallons.



a subject for doubt, but as one-third of that amount is exported yearly from Odessa, it is very possible that even the great supply quoted by Strabo could have been collected at one time for the purpose of relieving a famine, as conjectured by Demosthenes in his celebrated oration. After the assumption of power by Mithridates in the Bosphorus, Theodosia paid tribute to that monarch, but when Arrian visited the coast, two centuries later, he found the place deserted.

Of its modern history we learn that, about the years 1263-67, the Genoese fixed upon this desirable port for their headquarters in the Black Sea; the new colony soon afterwards found support under the auspices of the Emperor Michael VIII. (Palæologus), who conceded to the Italians the monopoly of trade above the Thracian Bosphorus; and so rapidly did the importance of Caffa increase, that in 1289 the colony was enabled to fit out a squadron of three ships, which was despatched under the command of the Consul Paolino Doria to the relief of Tripoli, a sister colony in Syria. Such prosperity excited the malevolence of the Venetians, whose influence at the Byzantine capital had waned, and in 1296 they sent a fleet of 25 sail, commanded by Admiral Soranzo, who destroyed the town of Caffa and reduced the Genoese naval force. colony soon recovered from this disaster, but only to receive another check at the hands of the Khan of Kiptchak, who in 1308 sought to punish it for kidnapping Tatar children and sending them as slaves into Egypt. The indomitable energy of the Italians was not to be repressed, for Caffa again recovered, and in 1318 the city was raised to a bishopric.1 Peace was

¹ The eparchiate extended a villa Varia in Bulgaria usque ad Seray inclusive in longitudinem; et a mari Pontico usque ad terram Ruthenorum in latitudinem. Bull of Pope John XXII. Dubois, v. p. 283.

enjoyed until 1344, when the Khan, desiring to avenge the death of one of his subjects who had been killed in an altercation with an Italian, lay siege to Caffa, but was repulsed with loss; and then were erected by Goffredo di Zoagli, 1352-53, for better security against the enemies of the Republic, the proud fortifications of which some traces still remain. Caffa continued to be a powerful and prosperous city, and the chief centre of the Genoese commercial relations in the Black Sea, extending Moncastro 1 on the Dniester, along the shores of the Crimea and of the Caucasus, to Trebizond, Simisso,² Sinope, and Samastro,3 on the southern shores; but after the capture of Constantinople by the Turks, followed by the destruction of the Empire of Trebizond, and the submission of all the ports in Anatolia, the Genoese at Caffa became apprehensive of attack, and they accordingly strengthened their fortifications by erecting new walls of defence, and they also sent embassies to seek the alliance of the Holy Father and of the sovereigns of the West. But discreditable intrigues and internal dissensions led to strife with the Crim-Tatars, who appealed to the Sultan of Turkey for support, and thenceforth the Genoese power became doomed to extermination,4 for Mahomet II., Alèm ghyr, 'conqueror of the world,' followed up his conquests by despatching his Vizir, Ahmet Pasha, with a fleet of galleys to subdue the Crimea. In June 1475 Caffa was bombarded, and the inhabitants surrendered at discretion after a feeble resistance: the foreigners found in the city were heavily fined, some being sent into slavery, and the Genoese had to yield large contributions, after which they were transported en masse to Constantinople. The Turks gave

¹ Ancient Tyra, now Akerman.

² Ancient Amastris, now Amastra.

² Samsoun.

⁴ Heyd, Le colonie, etc., ii. p. 157.

Caffa the name of Yárym Stánbol, 'half Stamboul,' and Koútchouk Stánbol, 'little Stamboul,' in regard to its considerable size, for at that time it included a population of 100,000 Christians, and could boast of having 50 Christian churches, numerous mosques, synagogues, and other public buildings. Under Ottoman misrule the glory of Caffa soon passed away, and in more recent times the soldiers of the Tzar completed the destruction of its monuments.

The origin of the name of Caffa is not known; it is presumed by some to be a corruption of $X\acute{a}Sov$ (Chabum), the Tauro-Scythian fortress, believed to have been on the adjacent coast; or it may be from kyafyr, the Turkish for infidel, were there any evidence of the place having been occupied by a Christian people before the reign of Constantine Porphyrogenitus, in whose works the name appears for the first time with reference to events that had taken place in the fourth century. Nothing more is heard of 'Capha' until the tenth century, when it is mentioned in a Hebrew MS. as being inhabited by Kararm Jews.

We left many visitors at Theodosia, the most favoured if not the most fashionable watering-place in the Crimea, for the busy season on this coast is from May to September, when the steamers are overcrowded with passengers: those on deck supply themselves with their own provisions, and a samovar² on the funnel casing, kept filled with boiling water, is at their service for the favourite occupation of tea-drinking, so that they make themselves comfortable and happy with very little trouble. Few there are who do not carry their own bedding, which they spread where they please; and they are permitted to smoke everywhere, undoubtedly the safest method for ensuring security from fire, as in this way none

Russian tea urn.

Bruun, Gazarie, etc., p. 65.

are under the necessity of resorting to shifts for enjoying a coveted whiff.

Beyond Cape Tash-Kyryk, the east extreme of the Bay of Theodosia, are seen the *Karavy*, 'ship' rocks, called by the Tatars Sytchan kaleh, 'rat fortress,' a mile or two off that part of the coast where was the ancient Kimmericum, 'a port sheltered from westerly gales,' 1 called Ciprico in the Middle Ages, and now the Tatar village of Opouk. Dubois 2 has given a long description of his researches among the considerable ruins of Kimmericum. At Cape Yaynysh Takyl are numerous tumuli, which perhaps denote the site of Cytis, and after doubling the lighthouse on that cape, we passed the Salt-lakes of Tobetchyck, near the ground where stood Accra, mentioned by Strabo as being within the territory of the Panticapæans, and separated from Corocondame by a channel 70 stadia wide. We had now entered the strait of Kertch, steaming off a rocky shore to Kára-boúroun, 'black cape,' between which and Kámysh-boúroun, 'reed cape,' was once 'the good port' of Nymphæum, a Milesian colony, now the Salt-lakes of Tchourou-bash, separated from the waters of the strait by an isthmus formed of the accumulated sand borne from the Sea of Azoff during many centuries.

Outside Ak-bouroun, 'white cape,' is the shelving shore where the Allies landed in May 1855.3 The batteries that were attacked by a British gunboat have been superseded by the Pavlovsky fortress, a combination of masked batteries and covered ways over an extent of two miles, the casemates being masked by massive earthworks supported in their rear with buttresses of masonry; there are also embrasure batteries, at present showing

The British, French, and Turkish force amounted to 15,000 men.

from 100 to 120 guns, the whole being surmounted by the citadel, Fort Todleben, whence the fire is directed by means of telegraphic communication, the entire view to seaward being comprehended in a camera. At night a lime-light will be burnt at the lighthouse, when required during hostilities.

Fortifications one-fifth the size of the Pavlovsky, and a few torpedoes, would have sufficed to defend the entrance, half a mile in width, between the Touzla bank and the works. When it is considered that this fortress might be invested by an enemy without a mighty effort, and the supply of water at the rear cut off, it is difficult to conceive the object with which these enormous defences have been erected, defences which in time of war will necessitate a garrison of many thousand men. A second Sevastópol has been raised, without the advantages of a good port.

Two miles beyond Ak-boúroun, which the Italians called Aspromiti, is the town and harbour of Kertch, where we came to an anchor at 1 P.M. The strait was filled with shipping, large vessels lying in mid-channel, the shallows at 15 feet only, extending fully two miles from the quays. The town presents a striking appearance, rising as it does from the water's edge, and is built over the ruins of the most ancient of the Grecian colonies that lined the shores of this strait 2,000 years ago.

In the sixth century B.C., the Ionic Grecians founded a colony here, which was named Panticapæum; the probability of its having been dedicated to the god Pan is indicated by the autonome coins, which bear on them the effigy of that divinity. Some writers have derived the name from πάντα κῆπος, 'ever a garden,' perhaps because Pliny has stated that fruit-trees were abundant in the Bosphorus.'

¹ Pliny, XV1. 3.

In the year 480 B.C., Archæanax became the chief ruler, and his dynasty, known as that of the Archæanætidæ, was succeeded by that of Spartacus, 438 B.C., which preserved its independence until 115 B.C., when Parisades, the last sovereign, surrendered his kingdom, which included the two cities of Panticapæum and Phanagoria, to Mithridates (Eupator), king of the Pontus, that he might escape the oppression of the Royal Scythians who occupied the country about the Mæotis (Sea of Azoff), and the Taurida; it would appear by this that the Grecian colonists, and there were many about the Cimmerian Bosphorus, did not in any way promote the civilisation of those barbarians. Panticapæum with other Greek towns became a dependency of the Pontus, and was given in appanage to Machares, a son of Mithridates, who chose to die rather than fall into the hands of his father, after having been obliged to subject himself to the dominion of the Romans.

After the victories of Lucullus and the pursuit by Pompey, Mithridates fled to the Bosphorus, 64 B.C., but the treachery of both his sons disconcerted the scheme the aged king had formed of invading Italy, at a time when the Romans in large force under Pompey were far away; and fearing to fall into the hands of the enemies ever so bitter to him, he destroyed himself by taking poison. Peace followed for a time, until Pharnaces, the late monarch's eldest son, who had been suffered by Rome to assume the sovereignty of the Bosphorus, impatient of his subjection, and aspiring to the recovery of his father's lost kingdom, clutched at the Pontus, defeated its governor, and carrying his victories into Bithynia and Cappadocia, was on the point of

¹ Herodotus, Strabo, and other ancient authors have written this name, Bosporus, with π .

attacking Armenia, when Cæsar marching against him overthrew him in a great battle at Zelah (Zileh), the very field on which Mithridates had defeated a portion of the army of Lucullus. Such was the celerity with which Cæsar overcame his enemy, that he laconically reported his victory in the well-known words, Veni, vidi, vici.

Strabo describes Panticapæum at about this period as being inhabited for a circuit of over two miles; the harbour, which had docks capable of receiving thirty vessels, is now filled in.

After the defeat of Pharnaces, and the violent death he met with upon his return to his states, 39 B.C., the kingdom of the Bosphorus continued subject to Rome, and Mithridates of Pergamus was sent by Cæsar to rule over it. He was, however, resisted by Asander, one of the generals of Pharnaces, who had revolted and rendered himself independent, assuming the title of Archon; he afterwards became king by authority of Augustus, and reigned from 39 to 11 B.C. At his death the crown passed to Polemo I., king of Cilicia and a portion of Pontus, who married Dynamis, the widow of Asander, and afterwards Pythodoris, the daughter of a wealthy citizen of Tralles, by whom he had three sons, who all occupied the throne. One of his sons and successors. Polemo II., was invested by Caligula with the kingdom of the Bosphorus and Pontus, A.D. 38; he married Berenice, the daughter of Agrippa, and embraced the Jewish religion, which he renounced when his wife deserted him.1 This line of sovereigns ended with Rescouporis VII. A.D. 335.

About A.D. 62, the Alans, a ferocious people in war, whose earliest migrations to the West had taken place during the first hundred years before the Christian era, carried their rapine

¹ Souvenirs de Kertch et chronologie du Royaume de Bosphore. J. Sabatier, 1849, p. 49.

beyond the Palus Mæotis and attacked the Tauric-Scythians; 1 they were dislodged by the Goths who remained in peaceable possession, until the Huns in 376 swept over the peninsula, carrying destruction before them. Panticapæum was then known as Bosporus.2 The Huns, however, passed on to the Ister (Danube), and the Goths resumed their agricultural occupations on the shores of the Taurida, those who occupied the Cimmerian Bosphorus being distinguished as the Tetraxite Goths. The Goths became Christians, and the seaboard was called Gothia until the sixteenth century, though ceded to the Genoese by treaty circa 1380. In the Italian charts of the fourteenth and fifteenth centuries, Panticapæum or Bosporus appears as Uospo, Uospro, Bospro and Pondico, also Bosphorio Cimmerio; it was likewise called Cerchio, possibly from the Russian name of Kyertcheff, in the eleventh century. In 1332, Vospro was the seat of a Metropolitan, twenty-ninth in order of precedence, and became a settlement of the Venetians, with the permission of the Crimean Khan, after their loss in 1343 of Tana,3 which was situated where now is Azoff; but it is not clear when the Venetians quitted Vospro to be occupied by the Genoese settlers, for whose protection a consul was appointed in 1449. In 1771, Kertch (called Ghersety by the Turks) was ceded together with Yeny-Kaleh to the Empress Catherine II., by the Khan Sahym Ghyrey, in grateful acknowledgment of her support at a time when he had incurred the displeasure of the Sultan, but the aid and protection afforded to the usurping Khan was only the customary prelude to conquest, repeated over again in the history of Russia; the cession of the two fortresses

¹ Josephus, Wars of the Jews, VII. v i. 4. Ammian Marcell. lib. xxxi.

¹ Procopius, De bello Gothico, iv. 5.

³ Descendants of the Italians were at Azoff as late as the year 1665; among them were the Spinolas of Genoa. Heyd, *Le Colonie*, &c., ii. p. 164.

was confirmed by the treaty of Kamardjee, which opened the Euxine to the Russian flag, and Ghersety was immediately named Kertch.

Upon landing from the steam-tender in the midst of strange confusion and disorder among the servants of the Steam Navigation Company, we proceeded to the Hôtel de St. Petersburg, a sorry house, though the best in the town. In due course, a droshky was hired at sixty copecks the hour (for country or town), and we drove to the Museum, removed from a worthier building since the war. A few duplicates of the relics of people long passed away are allowed to remain at Kertch; but it is in the magnificent room prepared for their reception at the Hermitage, St Petersburg, that are to be seen the exquisite golden ornaments and trinkets, most perfect specimens of the high condition of art in Greece, as far and as immeasurably superior in their workmanship to anything of their sort that has been found elsewhere, as Greece itself was ever superior to Rome in the production of art. Among the interesting relics at the Kertch Museum are some laurel crowns of beaten gold that encircled the brows of the dead; there are also many amphoræ, vases, figures in terra-cotta, and osseous remains, all from the tumuli and catacombs that are explored in the neighbourhood year after year; a few inscriptions on marble, and some coins, complete the collection. The need of a catalogue is greatly felt

From the Museum we drove through the market-place to the foot of a flight of steps of modern construction, fast going to decay from neglect. Ordering the carriage to meet us on the Theodosia road near the catacombs, we mounted the steps to the Russian Church, an edifice erected in 1823 on the model

of the Temple of Theseus to receive the antiquities of Kertch, and which continued to be the Museum until the town was evacuated by the Russians in 1855. From the Church we completed the ascent over debris of pottery, fragments of marble and brick, to the summit of the hill, an irregular cone, crowned by a mass of rock that has been hewn into shape, there being on the west side some steps leading to a niche known as the armchair of Mithridates, the sovereign of twenty-two nations, who dispensed justice to each in its own language, without the aid of an interpreter.1 Here had stood the Acropolis of his predecessors, and on the hill-sides are still to be seen the remains of masonry. Local tradition asserts that Mithridates was buried here, hence the name of the hill, 'the Mountain of Mithridates,' Mytrydátskaya garà—notwithstanding the certainty that the monarch was interred at Sinope by direction of Pompey, with all regal honours. Souvaroff is stated to have knelt and wept on this spot, believing it to have been the sepulchre of the great king. Dubois, with much reason, conceived the rocky summit to have been part of an edifice that probably had a religious destination, from the circumstance of a fine torso of the statue of Cybele, of colossal dimensions, having been found at the foot of the rock.

The tasteless erection overlooking the town, is a tribute to the memory of a governor of Kertch, named Stempkoffsky, an antiquarian of some merit. A grand view is obtained from this site, 400 feet above the strait, which includes the horizon of the Black Sea and of the Sea of Azoff, and the intervening coast on the opposite shore between Cape Kyshla to the south and Cape Kamny on the north; it is in contemplation to construct a

¹ Pliny, VII. xxiv.

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fortification here, as an outpost to the Pavlovsky fortress. To the rear of the mount lie a succession of conical elevations connected by a ridge of coral rag, there being in the range the regal sepulchres known as the Zolotor Kourgan, or Altynóda, 'Golden Chamber,' and the Kyoul-óda, 'Chamber of Ashes.'

We descended the hill in the direction of the village of Glynytchye, and got to the catacombs, distant 1½ mile due west of the town, where a large number of graves are laid open, also other excavations that are entered by a doorway and contain from four to eight niches of a size to hold a body at full length. Among them were made some interesting discoveries in 1872.

In one catacomb, found emptied of its contents, the ceiling and champs are plastered over and painted with a variety of subjects. We see a combat between two horsemen; one holds his lance pointed at an adversary, who lies wounded beneath his horse; near these warriors is another horse bending over his fallen rider, who lies decapitated; some of the men are represented in shirts of mail, trousers with belts, and high conical head coverings. In another picture is a wood with stags and tigers, and on three sides of the chamber are niches having above them beasts, winged genii, a peacock, and some scolopendra. In another catacomb are more battle scenes, between beardless men, and their vanquished enemies who have beards and thick hair; the former are in a kind of armour, and provided with two

It has been noticed elsewhere how the last of the Sauromatian dynasty met with his death in single combat with Pharnaces, ruler of the Chersonians, and was decapitated by his foe. The Bosporians, who erected a statue to the victor whose prowess had rendered them a free people, may have sought to represent in this regal catacomb the discomfiture of their king.

javelins and a shield; the latter are armed with bows, a lance and shield; again is seen the conical but sharper-pointed cap. There is also a variety of birds, wild beasts, and flowers; two statuettes in terra-cotta were the only articles found. These two catacombs are walled up to save them from destruction, but the drawings have been reproduced on canvas, and are to be seen at the Museum on application.

The pointed head covering is greatly worn in Russia, where it is called a bashlyk, and is in all probability the most ancient portion of dress that has descended to our own times. We read in Herodotus, that in the mighty army of Xerxes the Sacæ or Scythians 'wore a cap rising to a point in the form of a pyramid'; and on the golden ornaments found in Scythian tombs, near Kertch, and in the South of Russia on the banks of the Dnieper and Don, Scythian warriors are represented wearing the pointed cap.

We watched some excavations that were being conducted at the graves of a child and of two adults; the bodies had been laid in wooden coffins without regard to position, and covered with earth. The director of the Museum, who has held his appointment twenty years, and has superintended all researches during that period, informed us that the remains are usually found lying north and south; the graves were at a depth of eight feet, of which four feet was artificial soil.

The process of removing the earth in search of relics is heedful and diligent. Portions of a coffin were recovered with some shavings it had contained; also the occiput with matted hair, some of the larger vertebræ, and one finger-bone much oxidised having on it a bronze ring; at the feet were fragments of lachry-

¹ Herod. VII.

matories. The graves hitherto laid open are evidently those of the poorer classes among the Bosporians, and the works are continued in the search for objects that will tend to throw further light on the history of that people. The tumulus was the earliest form of sepulture among the Milesians, who adopted it from the Scythians, and these graves may be considered as being of a subsequent period, probably of the first or second century before the Christian era.

Within a short distance of these tombs, is the principal gate of Panticapæum on the road to Theodosia, now reduced to two pilasters, each surmounted by a sphinx, the symbol of the ancient city; near it are many small tumuli. At the gate we found the carriage, and drove to the 'Golden Chamber,' two miles from Kertch, which we found in a completely ruined condition. The original form of this tumulus was that of a cone; the dimensions, according to Dubois, were 100 feet in height and 150 feet in diameter, the crest of the hill upon which it is raised being 323 feet above It has been walled from top to bottom with large blocks of masonry, but a small portion only of the casing is left; indeed we found labourers at work detaching stones and preparing them for removal. In 1832, thirty-five men were employed for fifteen days attacking it from the south, and when the tomb was reached it was found empty! The gallery that conducted to it has fallen in, and the chamber remains roofless; the tomb being on one side and not beneath the apex of the cone, it is very possible that the mountain encompasses one or more other sepulchres. We next ascended the Kyoul-óda, the tomb of one of the dynasty

¹ A skull in fair preservation from one of these graves, is now at the Royal College of Surgeons. I am indebted to Professor Geo. Busk, F.R.S., for the description of this skull, which will be found in Appendix III.

of Leucon, and found it in an equally ruined condition and scarcely worth the trouble of a visit.

Herodotus, whose birth took place about 413 B.C., has described in full the forms observed at the burial of their kings by the Scythians, customs that were followed by the first Milesians who settled on these shores. The entertaining historian relates, that when a king died, his body was embalmed, and carried about the country until it was finally laid in a tomb with one of his wives and several attendants, who were all strangled for the day of burial; the monarch's horses, his weapons, gold cups, and many other objects of daily use, were placed in the same sepulchre; the earth was then piled high above the tomb, until it formed a kind of mountain. The contents of the tomb of Kyoul-óda, believed by Dubois to have been that of Leucon or of Parisades I., fifth century B.C., both kings of the Bosphorus, were found to agree with the account just quoted, for near the remains of the King were the bones of the Queen, of an attendant, and of a horse with helmet and greaves; also various arms, cups in gold, silver and electrum, some amphoræ, and bronze vessels in which were found mutton bones.1

A somewhat similar usage was in vogue in Russia in much later times. Nestor the chronicler, 1056–1116, confirms the statement of an Eastern traveller in the tenth century, who witnessed the disposal of a corpse on the banks of the Volga. The Arabian relates that on the occasion of the death of a wealthy merchant, one of his male and female slaves were required to die; volunteers immediately offered themselves for

¹ For a detailed account of the Altyn-oda and Kýoul-oda, see Dubois v. p. 186. or Seymour, Russia on the Black Sea, &c., chap. xvi.

the sacrifice, and after certain feasting and much drinking, the merchant, his two slaves, and all his wives, who were obliged to suffer death, were burnt together. Warriors had their arms burnt with them, artificers their tools, and sailors were burnt afloat.



TERRA-COTIA MASK FROM A TOMB OF PANTICAPÆUM.

(SCALE | TO I INCH.)

CHAPTER VII.

EIGHTH AND NINTH DAYS.

Yeny-Kaleh — Tzarsky-kourgan — Mud volcanoes — Byzantine Church — Antiquities — Embarkation for Taman—Cimmeria—The Bospherus—The Cymri—Tmoutoral an — Mstislaff — Matracha — Taman — Ancient remains — Sennaya.

SIX miles east of Kertch is the old Turkish fortress of Yeny-Kaleh, 'new fort,' which commanded the entrance to the Sea of Azoff; we found it in a hopeless state of ruin, the only occupants being some naval officers employed in topographic and marine surveying, who had pitched their tents at an angle of the fortification. The village, though a poverty-stricken looking place, is inhabited by Greek well-to-do fishermen and thriving pilots for vessels entering the straits. We visited the burial-ground of the Church of St. Nicholas, where several officers of the Turkish contingent are interred, and then started upon our return, stopping on the way to see the Tzarskykourgan, 'royal mountain,' an artificial mound 56 feet in height, and 840 feet in circumference, inside which is a royal tomb in perfect condition, thanks to the care taken for its preservation by the Archæological Society of Odessa. years, 1833-36, were consumed in the exploration of this great tumulus, it having been unsuccessfully attacked in several quarters before the gallery that leads to the vault could

be found; the entrance was at last discovered on the south side, and measures 112 feet in length and 8½ feet in width, the chamber, nearly in the centre, being 9 feet square; it is believed to be one of the most ancient tombs yet brought to light. The roofs of the gallery and chamber are constructed of tiers of large blocks of hewn stone that project, the one over the other, until they meet. The tumulus is formed of a deep layer of earth immediately over the sepulchre, then a layer of sea-weed, again earth, stones, and lastly a covering of earth over all. The objects found in this tomb are at the Hermitage.

The road from Tzarsky-kourgan to Kertch lies between rows of crowded barrows, the necropolis of the ancient town of Myrmecium that lay on the northern shore of the Panticapæan Gulf, and of the town of Porthmion, according to Dubois; these barrows have all been explored. The largest is the Salantchyck-kourgan, in the Melektchesmaky, a suburb of Kertch; it is a reproduction on a smaller scale of the Tzarsky-kourgan.

In the afternoon we drove to see the mud volcanoes to the south-west of the town of Kertch. We approached a large space about 20 feet in diameter, having an irregular leaden-coloured surface and rising to a centre not exceeding 3 feet in height above the level of the ground, whence the mud which bubbles actively, but irregularly and silently, from several openings, runs over to swell the mound. Occasionally, as if the result of a violent internal effort, the cold black mud is thrown up a foot or two into the air; the odour is faint and we could not perceive any exhalation. When dry, the mud turns to a greyish colour and is brilliant. An analysis exhibits the following composition:

¹ According to others, Porthmion was at Yeny-Kaleh, marked Pondico on the Italian charts.

										100 1
Clay	•	•	•	•	•	•	•	•	•	6.90
Carbonate of ir										
Carbonate of magnesia							•	•		23
Carbonate of li	me				•	•	•			52.10

Taking advantage of our proximity we proceeded towards the fortress, in the vain hope of seeing the works in progress; but as we neared the glacis, some soldiers from an encampment outside hurried with the evident intention of cutting us off before reaching the gates, we therefore turned the horses' heads and returned to the town. Permission to see the fortress was refused, on application being made to the gradonatchalnyk, 'governor' of Kertch, no foreigners being allowed to pass the lines under any pretence; there has been one exception, however, in the person of an Englishman who was invited to enter the fortress, where he was asked professional advice by an officer employed in the direction of the works.

After the Russians had taken possession of Ghersety, they demolished an old fortification of Genoese origin that had been restored by the Turks; it enclosed the most ancient and perfect specimen of Byzantine ecclesiastical architecture in the Crimea. This church is in the form of a cross, with short transepts and narrow aisles; at a disproportionate height for the size of the edifice is the cupola, supported by four heavy pilasters, which rest on four marble columns of the Corinthian order; on one of these columns is the date of foundation, the year 6265 from the creation; 757 A.D.²

Jewellers and watchmakers deal in old coins and antiquities, for which they ask high prices, though they are open to offers.

Sabatier, Souvenirs, &c., p. 11.

⁹ Dubois, i. 405; v. 113.

The authorities require all finds to be delivered up, that the Crown may have the option of retaining them; but the general complaint is, that they who minister in the name of the Crown are unfair in their valuation. The Jews, Armenians, and Greeks who trade in such objects, seek opportunities to tempt foreigners with the cloked goods in the hope of effecting more advantageous bargains. The money-changers in the market-place and the watermen at the quays are many of them amateur dealers, being the first to purchase of the country people coming into town, whether from the neighbourhood of Kertch or from the opposite shores. Ask any of these people the simple question, Yest-ly ou vas stary'ye veshtchy, or Yest-ly ou vas stary'ye monyety — 'Have you any old things?' — 'Have you any old coins?' you are immediately invited to a stall or shed, and coins, pottery, fragments of glass, beads, and occasionally ornaments in gold, will be offered to you piecemeal, one article at a time, with an air of the profoundest mystery.

At nine the following morning we embarked for Taman in a small steamer of the Russian Company at Odessa; the discomfort experienced on board this dirty vessel was extreme, for the quarter-deck was crowded with labourers and people of the working-class with their tools, luggage, and insects, while the fore part of the boat was entirely taken up with carts, horses, and bullocks, the only advantage offered to holders of first-class tickets being the privilege of sitting in a small, close, and offensive cabin.

The dull state of the weather befitted the memories attached to the localities by which we were surrounded, for a heavy leaden sky, and a sullen stillness in the air, well accorded with the description of them given by the greatest of the poets of Greece:—

There in a lonely land and gloomy cells
The dusky nation of Cimmeria dwells;
The sun ne'er views th' uncomfortable seats,
When radiant he advances or retreats.
Unhappy race! whom endless night invades,
Clouds the dull air, and wraps them round in shades.

ODYSS. xi. 15.

What are those numerous dismal-looking hillocks, small and great, that meet the eye on all sides, but silent and imperishable monuments of an ancient, great, and wealthy people? Each an indication—a memory; they laid their dead, the needy and the opulent, and thus piled the earth over them. Sabatier justly observes that it would be difficult for the coldest heart to remain indifferent at the aspect of these classical sites.

The strait of Kertch or Azoff was for many centuries called the Cimmerian Bosphorus, after the Cimmerians, a people whose earliest history is lost in obscurity. They were known, as we have seen, to Homer, and Herodotus has related in what manner they abandoned their country, which extended from the Ister to the Tanaïs (Don), upon the invasion of the Scythians, an Asiatic people. The Cimmerians fled into Asia Minor, 680-631 B.C., along the shores (?) of the Euxine, and settled in a place where the Grecians afterwards founded a colony, which was named Sinope. 'While the Cimmerians whom they drove before them with such ease on their first passage of the Tanaïs, continue to exist as Cymry in the mountains of Wales, and the Getæ their neighbours upon the west, have their descendants among the great Gothic or Teutonic family by which nearly one half of Europe is still occupied, the Scyths have disappeared from the earth. Like the Mexican Aztecs, whom they resemble in some degree, they have been swept away by the current of immigration, and, except in the

mounds which cover their land and in the pages of the historian or ethnologist, not a trace remains to tell of their past existence.'

Besides the Bosphorus, some fortresses preserved the name of the Cimmerians. Bosphorus, from Boòs-nópos, 'passage of an ox,' is an ancient designation, and denoted in all probability a tract of water of a width to permit of an ox crossing it by swimming, as in the instance of Titan, who traversed this outlet of the Mæotis seated on a robust bull.²

The Scythians, scarcely a barbarous people, whose customs are described by Herodotus, held the whole country of the Cimmerians, with the exception of the mountainous region inhabited by the Tauri on the southern shore of the Tauric peninsula. The Tauri were savages who performed cruel rites, as has already been noticed when visiting the coast of the Chersonese; in their territory was included Trapezus (Tchadyr-dagh) and the hill of Kimmericum (Otouz). They were possibly a remnant of the Cimmerians, and had taken refuge in the mountains; they could scarcely have been Scythians, for we read that in the sixth century B.C. they had their own king, who was invited by the Scythians to assist in repelling the invasion of Darius. Soon after that event, the Grecians founded their colonies in the strait and on the adjacent shores, where the Scythians never ceased to disturb their peace.

At mid-channel, as we steamed across the strait, the numerous tumuli at Cape Touzla, where was the ancient Corocondame, be-

- 1 History of Herodotus, Geo. Rawlinson, M.A., 1862, iii. p. 167.
- ² Orph. Argonaut, Trajecti ad Rhenum edit. 1689, p. 72, 1054.
- * Toira, in Assyrian, is a mountain, or a chain of mountains; in the Chaldean it is tyrou, and in Syrian touro. In Asia Minor the alps are taër; with the Turk races, tau signifies a mountain; the Celts called a tower or rampart tor, tour. In Greek 5005—oros means a mountain. Dubois, vi. p. 12.
 - 4 Herod. i. iv.
- ³ Corocondame was separated from Accra in the territory of the Panticapæans by a channel 70 stadia (7 miles) wide.

came more distinguishable, as did also the barrows about Roubanova point, close to which was Patræus, and where has yet to be
determined the site of the monument of Satyrus.\(^1\) The nearer we
approached the eastern shore, the more did the tumuli seem to
multiply on the higher land which extends north-east on the peninsula of Taman, towards the sites of Phanagoria and Cepi.

Strabo has asserted that Neoptolemus a general of Mithridates defeated the Scythians in the Cimmerian Bosphorus, first in a naval action during the summer season, and afterwards in a cavalry engagement on the ice, and the geographer further observes that waggons frequently performed the passage from Panticapæum to Phanagoria as the freezing of the sea in the strait was an event of ordinary occurrence; thus corroborating the statement of Herodotus, that the Scythians were in the habit of driving their chariots and leading their armies over the ice in this Bosphorus.²

In 1793, an inscription was discovered at Taman which records that a measurement was made on the ice, of the distance across the strait, by Prince Gleb, son of Sviatoslaff; the slab was sent to St. Petersburg, but the Empress Catherine commanded that it should be returned to Taman, as being the proper place at which it should remain. It is now in the Numismatic department at the Hermitage. The inscription, in Slavonic, is a precious relic to Russia, and of great value in throwing a light upon the history of her early possession of the peninsula of Taman:—

IN THE YEAR 6576, 6TH INDICTION, GLEB THE PRINCE MEASURED THE SEA ON THE ICE FROM TMOUTORAKAN TO KYERTCHEFF. 8054 SAGENES.

¹ Strabo, XI. ii. 8. Satyrus, King of the Bosphorus 407-393 B.C., the ally of the Athenians, was killed at the siege of Theodosia.

² The strait was traversed on foot over the ice, from the Kouzla bank, in April 1875.

³ 1068 A.D.

Ystorficheskoye yzsledovanye o myestopologény'ye drévnavo Rossýsskavo Tmoutorakánskavo Knyagestva.
 St. Petersburg, 1794.

If the actual distance from Kertch to Taman somewhat exceeds the measurement of the eleventh century, it should be borne in mind that the landslips on the shore of the little bay of Taman, although of small proportions, are of frequent occurrence, and it is while the newly fallen soil is being gradually washed away by the sea, that numberless coins are picked up.

Tmoutorakan was conquered by Sviatoslaff in 965, and when Vladimir determined in 989 upon the partition of his states into principalities, he gave Tmoutorakan in appanage to his son Mstislaff; it is mentioned in Russian chronicles as a principality, for the last time in 1127. In the twelfth century, Tmoutorakan was named Matracha, as appears in a treaty concluded, 1170, between the Emperor Manuel Comnenus and the Republic of Genoa, wherein it was stipulated that the Genoese should trade unmolested in all parts of the Byzantine empire, 'except in Russia and Matracha';1 this article of the treaty was subsequently rescinded, probably when the Genoese had conferred upon them the monopoly of trade in the Black Sea, for in the fifteenth century they had commercial establishments at Matrica, watched over by a president. for a long time a flourishing seaport, at which the monk Rubruquis saw at anchor some large vessels that were unable to enter the Sea of Azoff because they drew too much water.2 Taman is now a small village unproductive in itself, but a place of transit for the large supply of cattle on their way from the Tcherkess lowlands to

¹ Heyd. Le colonie, &c., i. p. 55. The date of the treaty in which the abovenamed places were styled Rusia and Matica, see Della colonia dei Genovesi in Galata, Lud. Sauli. II., was more correctly 1169, the third indiction of the year 6678 of the council of Constantinople.

² William de Rubruquis, or de Rubruk, a Grey Friar, sent in 1253 by St. Louis, King of France, on an embassage to Mangou, the Great Khan of the Mongols. *Recueil de voyages et de mémoires*, &c. publié par la société de Géographie. Paris, 1839, iv. p. 215.

the Crimea, and thence into Russia; the animals are shipped in barges and towed to Kertch by the steam ferry-boat.

On landing at Taman we failed to obtain saddle horses, but secured a droghy, a long four-wheeled springless cart used for travelling on cross roads. We went in the first place to the Church of Bogya-mater, 'Mother of God,' founded by the Russian Prince Mstislaff in thanksgiving for the victory he obtained over his neighbours the Kassogues, or Cossacks, in 1022. The first church was of bricks, but the present edifice is built of fragments of stone and marble of antiquity, that have been recovered from the sand drifts around; some Greek inscriptions difficult to decipher are let into the walls, and in the churchyard are the Ionic capitals and shafts of two marble columns, the latter having on them a large cross in relief; there are no other visible remains of antiquity on this part of the island of Eion, by which name it was known to Pliny. The surface soil at Taman is artificial to the depth of several feet, as was evident where labourers were at work preparing for the foundations of new houses; within a short distance of the village are the remains of the fortress erected by the Russians in 1794, and named Phanagoria, ground now occupied by the works of a naphtha company.

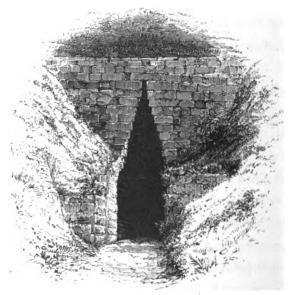
At 3 P.M. we left Taman in a percelodnáya and troïka 1 of posthorses; the yemsthyck was a woman of thirty, who complained of the hard work she had to go through to obtain a livelihood; her husband, a mason, had been in prison two years on a charge of breaking into a public-house, and there was no knowing when he would be tried, for the required witnesses could not be found!

We passed large herds of cattle and horses grazing on the vast pasture lands, where there is not the sign of a habitation, nor was

¹ Three horses harnessed abreast,

a living being to be seen; an hour's drive brought us to a narrow strip of what appeared to have been the bed of a river or canal, the earth seeming impregnated with the water from the sea, and on which grass refuses to grow.

When we reached Sennaya at five o'clock, my travelling companion, Professor Bruun of Odessa, was welcomed by a member of the Archæological Commission of St. Petersburg, who was conducting a series of excavations in the neighbourhood. We passed the night in a cottage, the head-quarters of the society in this peninsula.



ENTRANCE TO THE TOMB. TZARSKY-KOURGAN.

CHAPTER VIII.

TENTH DAY.

Jewish tombstones—The Khozars—Their conversion—Their disappearance—Phanagoria—Its Necropolis—The Corocondamitis—Exploration of Tumuli—The Great Twins' Tumuli—Their antiquity.

THIS day was spent in interesting rambles about Sennaya, and in surveying the country from the tops of the hills. We first moved from the village in a south-westerly direction, until we got to a flat piece of ground about 600 yards wide and exceeding one mile in length, that inclines slightly from a range of hillocks towards the Gulf of Taman, where it meets the sea in an abrupt bank 12 or 14 feet in depth. Numerous excavations have been made about this ground and on the hillocks, which show the earth to be an artificial deposit,1 composed largely of pieces of pottery, charcoal, the bones of animals, shells, &c. In the lower cuttings were found some inscriptions and fragments of sculptured marble, and among the hillocks were brought to light many curious slabs without inscriptions, but on which the seven-branched candlestick of the tabernacle like the golden candlestick represented on the Arch of Titus at Rome, and the sacrificial knife, are clearly defined. They may possibly be the tombstones of the Khozars

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¹ In March 1875 a boring was made at the seaside, about two thirds of a mile to the north of Sennaya, when from a depth of 14 ft. of yellow clay was brought up a small fragment of red pottery.

who wrested the Taurida from the Goths, and renouncing Islamism, embraced Judaism in the ninth century.

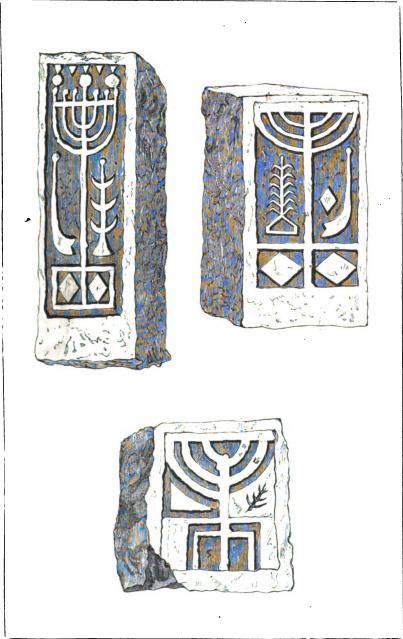
The Khozars were a Turk-Scythian people from the north-west shores of the Caspian Sea, who had become so formidable as to necessitate the construction of the great wall at Derbent by Chosroes Anoushirvan, the great King of Persia, as a protection against their attacks. Their ruler at that time was called the Khagkhan. In the seventh century, the Khozars allied themselves to the Emperor of the East, and aided in the overthrow of Chosroes II., the monarch of their old enemies. Their chief city was Balangiar (the present Astrahan) near the mouth of the river Itil, 'large stream,' and in 834 the Byzantines constructed for them the frontier fortress of Sarkel, 'white town,' as a defence against the Petchenegues. The place is now called Byelovaya.

In the ninth century many Khozars were converted to Christianity by Constantine,³ the Apostle of the Slaves, who prepared himself for his task by learning their language at Chersonesus, but all creeds were tolerated by the Khagkhan, and his subjects of all nationalities enjoyed equal rights of citizenship. The Khozars were then at the zenith of their power, their sovereignty extending from the Yark to the Dnieper and Boug, and from Kieff and the Oka to the mountains of the Caucasus. The victorious Oleg, regent during the minority of the son of

^{&#}x27; 'The new sovereign of sovereigns.'

⁹ Historia Armeniaca; Mosis Chorenensis, Whiston edition, 1736; p. 356. Moses Chorenses, the Armenian chronicler of the fifth century, was surnamed Khertogh, the grammarian, from the elegance of his style.

² Constantine assumed the name of Cyril on being consecrated a bishop. Aided by his brother Methodius, he originated the Slave alphabet, consisting of forty-five letters, thirty-six of which, slightly changed, are used in the Russian language. Cyril and Methodius were the first to translate the Holy Scriptures with the new alphabet.



J. B. T.

TOMBSTONES DISINTERRED AT SENNAYA.



Rurik, was the first to deprive them of some of their territory, and in 965 the Grand Prince Sviatoslaff seized upon Sarkel after a great battle, and on Tmoutorakan and their dominions to the east of the Cimmerian Bosphorus. Notwithstanding these losses, the Khozars continued to hold the Taurida until 1016, when the Emperor despatched a force from the Byzantine capital to invade the peninsula, while Mstislaff, the son of Vladimir, attacked them from his appanage. The Khozars withdrew to the shores of the Caspian, which still retained the name of Khazar-dharyn, and Bahr-Khazar, 'Sea of Khazar,' and then disappeared an extensive monarchy, leaving only its name, for the Crimean peninsula was known as Khazary up to the thirteenth century, whilst among the Kararm Jews of South Russia we see some of the descendants of those Khozars who remained behind.

But the slabs found at Sennaya may be of greater antiquity than the time of the Khozars, for it appears that the descendants of Abraham found a refuge on the shores of the Cimmerian Bosphorus long before the spread of their religion upon the conversion of that people, the existence of a synagogue at Panticapæum in the 377th year of Pontus, 81 A.D., being established by an inscription that is preserved at the Imperial Hermitage, St. Petersburg.²

Beyond the hillocks are larger mounds, likewise artificial, into many of which, vertical cuttings 40 feet in height have been made, but they have yielded nothing of interest. On the land side of these mounds is the vast necropolis, a succession of tumuli that stretch away towards Pyrnava in one direction, and

¹ In his chronicle, the monk Cedrenus records that Spheng, brother of Vladimir, and not Mstislaff, was the Emperor's ally. *Compend. Hist.* Georgii Cedreni. Parisiis. 1647. ii. p. 710.

² Bruun, Gazarie, &c., p. 33.

Ak-tanys in the other, on the shore of which lake Dubois naturally places Cepi, the birthplace of the mother of Demosthenes; it was near these tumuli at Sennaya, on the border of the Gulf of Taman, that had stood Phanagoria, the metropolis on the eastern shore of the Bosphorus. From the heights on which are some mud volcanoes 2 similar to those at Kertch, we were able to trace the continuation of the arid strip of land we traversed the previous day, and which we became convinced had been a water communication between Ak-tanys and the Gulf of Taman.3

Strabo's description of these localities is clear enough where he tells us that 'there is a large lake beyond Corocondame, which is called Corocondamitis; that upon sailing into that lake, Phanagoria and Cepi are on the left hand at the entrance.' The sites of those two cities may be pretty well determined, if it is assumed that Ak-tanys is the lake of Strabo, and that the lake was entered by the now dried-up channel; but the remainder of his

- ¹ The Lower Temrouk lake in the Admiralty chart. Ak-tanys is a corruption of the Turkish Ak-denghyz, 'white sea'; it is a fresh-water lake 16 miles long, 5 miles broad, and averages 8 feet in depth. Large quantities of crucian carp and pike are taken in it, and salted.
- ² There are numerous mud volcanoes on both sides of the strait, and some naphtha wells on the Taman side. Strabo quotes Homer, who represented the Cimmerians as being dwellers in northern and distant lands near the Bosphorus, and in the vicinity of the Hades. Strabo, III. ii. 12.
- It is in contemplation to unite Ak tanys with the Gulf of Taman, a distance of 7 versts, by making a cutting in the presumed ancient channel, with the object of facilitating the transport of goods between Russia and the Caucasus, vid the Kouban, from the Crimea. At a series of borings made in March 1875, between the gulf at a point 7 miles to the south of the village, and the Yanoffsky liman, the small lake to the west of Ak-tanys, dry yellow clay was found to a depth of 7 feet below the surface. Over a distance of 2 miles where the ground gradually rises from the lake, the borings brought up moist yellow clay with traces of very fine sand, like the sand on the west shore of the Ak-tanys. The highest part of this isthmus is 27 feet above the gulf, but the land to the south being much lower, the channel between the sea and lake may have formed a bend.

relation becomes somewhat entangled upon examination of the country, from the difficulty experienced in determining where the branch of the Anticeitis emptied itself into the lake, and how the island was formed that was surrounded by the waters of the lake, of the river, and of the Mæotis. Professor Bruun is persuaded that the Anticeitis fell into the Mæotis at Peresypnoyèghyrlo, between the Ak-tanys and the Sea of Azoff—that the village of Tytorovko is over the ruins of Hermonassa-and that the Temple of Venus (Apatura) was on the point of land that projects into the Ak-tanys, now called Doubóvy-rýnok, 'oak mart,' on the Russian map. But with all due deference to the learned Professor, there appears to be some ground for objection to these convictions, for the great geographer represents Hermonassa and the temple as being on the right hand of the entrance to the lake of Corocondamitis, in Sindica beyond the Hypanis, and it is not shown what was the course of the Hypanis in his time, nor is the extent of Sindica in a northerly direction clearly defined.2

It has been already stated that Phanagoria was the principal city on the eastern side of the strait, and a capital of the kingdom of the Bosphorus; but when that kingdom was confirmed to Pharnaces by the Senate of Rome as a recompense for his treachery to his father, Phanagoria was excluded and raised to a free city, in consideration of having been the first to revolt against

¹ From peresypatt, to strew over: ghyrlo, an estuary.

the late great monarch. Phanagoria and Cepi were totally destroyed in 541, in all probability by the Outougours, who were settled near Heptali Portus, now Ghelendjyk.

At each of six large tumuli that were being explored near Sennaya by direction of the Archæological Commission, we found from 15 to 20 men employed either in making vertical cuttings or in hollowing out galleries. In the more important of these sepulchral mounds the tomb of solid masonry is found above the level of the ground near the centre; but it is sometimes below the surface. There are instances in which a tumulus covers two or three tombs irregularly placed, and there being no accepted rule or indication by which they may readily be reached, much labour is in such cases expended before the exploration is completed; fourteen days is the time required to search a large tumulus thoroughly, the cost amounting to 2001., labourers being paid 2 roubles for each square fathom excavated. Many tombs are found pillaged and even destroyed, although there are seldom any outward traces of an entrance having been effected. In 1431 the Venetians directed their attention to the opening of tumuli in search of treasure, but there is much reason to believe that the dead were disturbed at a remoter period.

The most interesting discovery of late years was made at a large double tumulus near the hamlet of Stable'evsky, south of the Yanoffsky-liman, opened in 1864, and named the Balshy'yeblyznytzy, 'Great Twins.' In the middle of the larger mound, near traces of burnt lime, was a funeral pile, a heap of ashes which included the carbonised bones of various animals, and some fragments of pottery; the altar of sacrifice consisted of two large stone slabs laid horizontally the one above the other, both having

¹ The natives call these limans váryky.

a funnel-shaped hole found covered with a stone; beneath the altar, an indentation in the ground was filled with a bluish soil, and behind it were the fragments of a vase showing in relief a female figure seated on an ox. Near the altar under 4 feet of earth was a vault, and inside it resting on three slabs, a wooden sarcophagus with bronze corner-pieces and handles, which was unhappily crushed by the falling of a stone; it is believed to have contained the remains of a priestess of Demeter, because of the sphinx and griffin on some circular gold ornaments that lay with them; there were also many gold buttons with other adornments for dress representing dancing figures, and portions of two leathern sandals. On the right side of the sarcophagus were several rings, one being a scarabæus in gold, ornaments in gold-leaf representing winged figures, the head of Pallas, or of Medusa with the tongue protruded, and a quantity of bronze arrow-heads; on the left side was a golden wreath of olive branches of surpassing beauty, a bronze helmet shaped like a Phrygian cap, some portions of armour parcel-gilt, and the fragments of a black vase with a gilt garland round the neck. The other objects were a mirror in a bronze case with Venus and Cupid in repoussé work, several bronze φαλαρά, 'cheek pieces,' the remains of four horses and their gorgeous trappings. The head-dress of the dancing figures on the trinkets is the κάλαθος, 'basket,' which was at one time made of plaited reeds and afterwards of more costly material; the calathus of the priestess 1 was of gold, having represented on it, in relief, a combat with griffins; and there were other large ornaments in gold that were attached to the head-dress in such a way as to cover the ears. All these relics in the precious metal



¹ The Greek divinity Demeter was the Ceres of the Latins, represented in ancient sculpture with a basket on her head.

are exquisitely wrought, and among the richest specimens of Grecian art at the Hermitage. The date of these tumuli is presumed to be of the fourth century B.C., from the circumstance of a gold coin of Alexander the Great, a brilliant specimen, having been found near the remains of a female, in one of the other tombs of minor interest that were covered by the twin hillocks.



THE PERECLODNAYA.

CHAPTER IX.

ELEVENTH AND TWELFTH DAYS.

Ak-tanys-liman—Tytorovko—Black Sea Cossacks—The sect of the Shalapoutts—
River Kouban—Its navigation—Commerce—Michelthal—The farmer's curse—
Anapa — Ancient inhabitants — Prince Mentchikoff — Raïeffsky — Saints and Sinners.

NOTHING can be more uninteresting and forlorn than the appearance of the country after the necropolis of Phanagoria is left behind: our good-natured *yemstchyck* spared us the longer drive on the post-road, by striking across the isthmus straight for the Liman Ak-tanys, where herds of cattle and horses were watering. We saw the last of the tumuli on the peninsula, in a cluster of barrows at the western extreme of the lake, where the land southwest of Rah'manovsky point is fully 600 feet above its waters; according to Dubois, the temple consecrated to the divinities Anerges and Astara (the Astarte of the Phœnicians) by the queen of Parisades I., 349–311 B.C., was erected on the Rah'manovsky peninsula.

At noon, four hours after leaving Sennaya, we reached the smiling little village of Tytorovko nestled in a grove, a pleasing change from the arid uplands we had passed over with the thermometer at 97°. We asked to see the *starshynd*, 'elder,' of Tytorovko, who appeared in the person of a fine-looking Russian, a pompous man in Cossack uniform; he quickly informed us that

he was a descendant of the Zaparojsky'ye Kazakŷ, and in command of a detachment of the Tchernomorsky'ye Kazakŷ, 'Black Sea Cossacks'; he found quarters for us in the cottage of an elderly female, a starovyérka, 'old believer,' where we enjoyed a rest after some severe jolting in the percelodnáya, and were soon supplied with fresh eggs, milk, and good black bread; but our hostess was in great trouble, for one of her kindred had deserted the faith of his fathers and joined a new sect called the Shalapoutt, in the Government of Yekaterynadar.

Little is known as yet of the Shalapoutts, who meet for worship of an evening in each other's cottages, with closed doors and windows, when the preliminary ceremony is the washing of hands; hymns are sung and prayers repeated, at the same time that supper is being served and wine freely indulged in, for the Shalapoutts eschew *vodka*; they also renounce tobacco. They have no regard for the established Orthodox Church, though they make the sign of the cross and burn incense at their meetings. The Shalapoutts carefully avoid the police, who report that when married men and women join the sect, they abandon their wives and husbands to lead with their co-sectarians the most dissolute lives.

From Tytorovko we descended to the lowlands of the river Kouban, and entered a large tract of country, all marsh, river, and lake, each feature being indiscriminately called yáryk by the

The Black Sea Cossacks separated in 1792 from the Zaparogues, who proudly dated their origin from the ninth century. Catherine mistrusted their power and influence, tempted them to the Kouban with grants of land, and gave them a chief town at Yekaterynadar, 'Catherine's gift.' The Zaparogues were subdued for the first time in 1021, by Russia, and in the sixteenth century they formed an alliance with the Poles, which, however, was of short duration. In 1708, Mazeppa their Hetman joined the cause of Charles XII. of Sweden, and after the battle of Pultowa the Zaparogues were decimated by order of Peter I. In 1750 the Cossacks elected Count Rasumoffsky to be their Hetman (an office that was abolished in 1722', which election was approved by the sovereign.

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people; an excellent road traverses this pestiferous-looking district, in which the Kouban is twice crossed, over bridges of boats. The river here, considerably smaller than the Protchock, as the Russians call the northernmost arm of the Kouban which falls into the Sea of Azoff, is possibly that branch of the Anticeitis which Strabo informs us was the Hypanis, and flowed into the lake Corocondamitis. The sturgeon, arranges, Antacaus, which gave its name to the river, is taken in abundance, also the sterlet, and it is said the salmon, with other small fish. The word Kouban is of Tatar origin, but the signification I am unable to learn; the Italians called the river Chopa.

In 1777-78, Souvaroff fortified the right bank of the river against the attacks of the Circassians; he then took command in the Crimea, but returned to the Kouban in 1782, and in 1790 the imperial troops of Russia traversed the territory of the Kouban for the first time, under General Bibikoff. The river is now navigated from Temrouk to Tifliskaya, a distance of about 170 miles on what is called the Yekaterynadar line, by vessels belonging to the Russian Company at Odessa; the voyage is performed in twenty-four hours, the return journey occupying twelve hours, more or less, according to the strength of the current. Passengers are conveyed each way, twice weekly, and berlins, 'barges' with goods, are taken in tow.' The exports from Circassia, which include maize, rye, barley, oats, and a little wheat, are landed from the river boats at Temrouk, where they are shipped on rafts for the navigation of Lake Kourtchansky, and re-shipped on the Azoff in

During the year 1874 the steamers conveyed 1,200,000 fouls* of goods, &c., on the river. Population of the government of the Kouban, 749,969. (Census 1873.)

^{*} A pond (40 Russian pounds) = 36 lbs. 1 oz. 12 dr. 5 gr. avoirdupois.

sea barges that are towed to Kertch, where the cargoes are transhipped to British steamers. The imports are limited to agricultural implements and hardware, chiefly foreign, and cottons from Russia. This service is hazardous, for Temrouk alone is free from fever.

We passed the night at Michelthal, a small German colony, where a happy-looking and tidy frau prepared an excellent supper and clean beds in her cozy little cottage. Seven years ago, these colonists, some forty in number, left their homes in Bessarabia, where they were tenants only, to become the owners of the land and habitations at Michelthal, by periodical payments that were to extend over ten years. The thal is treeless and cheerless, the downs close around shutting out the distant view, but the soil is productive and remunerative, particularly in corn, and the Germans live on contentedly at the prospect of soon becoming the possessors in freehold of the land they cultivate.

On leaving Michelthal at an early hour on the following morning, we drove for miles through golden fields, to the incessant warbling of larks:

> Als der Herr die Lerch' erschaffen Sprach Er: Flieg empor und singe!

until we reached the shore of the Kyzyl-tash liman, where the land was overrun with the *Trifolia gigantesca*, known in England as the farmer's curse; it is grown for cattle food, and for an oil that is extracted from it, of which the natives are very fond. At 10.30 A.M. we entered the town of Anapa, its dilapidated condition recalling to our minds the events of the late war.

Anapa was taken, for the first time, by the Russians under General Goudovitch in 1791, when Mansour the fanatic prophet and enthusiast was made a prisoner; and again in 1807 by Admiral Potoshkyn and General Govoroff, who destroyed the town; the place was given up to the Turks, in whose possession it remained until 1829, when Admiral Greig and Prince Mentchikoff besieged and took it, and Anapa was finally ceded to Russia, together with Gouria and the pashalik of Ahal-tzykhe, by the treaty of Adrianople.

When the Turks founded Anapa in 1784, they constructed a fortress to mount 84 guns, for the defence of what they considered to be their most important possession on the eastern shore of the Black Sea, a port that enabled them to keep up their communications with the Mahommedan populations on the frontiers of Russia, and was the great mart from which the harems of Constantinople were supplied with the vaunted beauties of Circassia. The Russians destroyed the lines of defence at the approach of the Allies, and the fortifications, no longer formidable, were temporarily strengthened, during their final struggles with the mountain tribes, in 1859. The port remained unnoticed and uncared for until 1867, when it was opened to foreign trade, a wise measure, for already in 1873 the value of imports and exports amounted to 2,000,000 roubles.

Anapa occupies the site of the ancient Sindica, where Professor Stephani of St. Petersburg thinks it probable that a community of Hebrews dwelt in the first century, from an inscription that has been found there, corresponding in date to A.D. 42. This country, at one time inhabited by the Toreatæ, and others of the Mæotæ, was also called Evdousia or Evlisia, having become peopled by the Eudosians or Tetraxite Goths, who spoke the Gothic or Tauric tongue. In later times the Genoese had a settlement at Mapa,

¹ Tchernomórsky ye Goty. Prof. Ph. Bruun. St Petersburg, 1874.

where a president was appointed in 1449 to watch over their interests.

We called upon the chief of police, governor of the town, a most polite officer who placed his *droghy* at our disposal. He showed us fragments of Greek inscriptions found of late years, and took us to some rising ground east-south east of the church, where two headless statues of white marble were discovered in 1871, at a depth of 3 feet below the surface. They were forwarded to the governor at Novorossisk, on their way to the Museum at Tiflis, but Russians seldom do things in a hurry, so the statues remain at Novorossisk for the present.

Four miles from the town are three large tumuli, called 'The Sisters,' and other tumuli of smaller dimensions that stand invitingly on the plain. It is to be regretted that the Archæological Commission at St. Petersburg does not extend its labours beyond the radius of Kertch and Sennaya, and explore some of the many barrows on the Caucasian shores.\(^1\) The excavations that have been conducted under its direction in other parts, seem in general to have been wanting in system and perseverance.

We left Anapa at 5.30 P.M. in a pelting shower, passing through the waste lands of H'maraka, a country that has remained desolate since Prince Mentchikoff destroyed by fire every Circassian habitation within a radius of 10 miles, when besieging the town in 1829. We sheltered ourselves in our *percelodnáya* as best we could against the tempest, and when in the midst of a severe thunderstorm, we reached Raïeffsky at 7.30, we at once determined upon staying for the night. The post station was full of travellers,



During the summer of 1875, the 'seven brothers' tumuli, distant 7 versts from Michelthal, were explored with brilliant results. Among other objects were many golden ornaments evidently of great antiquity, and apparently of Iranian origin.

but we had no difficulty in securing a room in this Russian settlement, where a samovar was soon hissing at our elbows. Our hostess had the walls of her apartment covered with the images of saints and martyrs suspended side by side with the portraits of imperial personages, who rank in Russia next to, and immediately after, the many divinities mentioned in the calendar.



ARMORIAL BEARING OVER A STABLE-YARD DOOR. ANAPA.

CHAPTER X.

THIRTEENTH AND FOURTEENTH DAYS.

The sect of the Douhobortsy—Their doctrines—Sacraments—Sanctity of churches—Persecution and exile—Morality—Arrival at Novorossisk—A market day—The inhabitants—Ancient localities—The ship 'Vixen.'

AMONG the villagers at Rareffsky are many of the sect known as that of the Douhobortsy, I who resemble the Malakany in some respects; the Douhobortsy, Malakany, and other sectarians are now permitted to move from place to place without molestation, but when banished in the reign of Alexander I., they were deported to certain districts in Transcaucasia and to other distant parts of the empire, their most pernicious doctrine in the sight of the Government of Russia being the rejection of monarchy; for, they say, that as all men are fallen, so are all men equal and without distinction, and as Christ Himself said that He and his were not of this world, therefore there can be no earthly power.

The Douhobortsy fully believe the Scriptures to be the revelation of God, and as such to be alone accepted, to the exclusion of all traditions and acts of councils, which are of no avail, for nothing holy can proceed from men; on these grounds they are opposed to the Orthodox Church, believing the real church to be constituted only

From douh, spirit, Holy Ghost; and barotzya, to wrestle-i.e. 'Wrestlers with the Spirit.'

of such people as are chosen by God to dwell in light and life, admitting the right of Mahommedans and Jews to enter into that community, if they work to do good by inward spiritual light. The priest of the visible church having no inward conviction, performs its ordinances mechanically, and speaks the words of his imagination only; he cannot lift up the inner curtain, is therefore not competent to preach the Word, and leaves his hearers to trust to visible forms; thus is it that priests of the visible church, being themselves sinners, cannot lead others to salvation. Christ alone is the Word; He is the bishop and priest to whom we look for the salvation of our souls; His priests can only be they who feel the power of His word in their hearts, which word does not remain unfruitful.

Christ is God and man, and the regenerator of the human race. He is spiritually incarnate in our souls, having been born into the world like the rest of mankind. It is by inward faith in Him alone that we can be saved, and by receiving *light* from Him we shall rise again, though not in the same body. In the Trinity, Christ is *life*, the Holy Ghost is *peace*, in one with the Father who is *light*; for God is the spirit of strength, of wisdom, and of will.

There can be no outward forms in the true church where all is measured by the *inner workings of Christ*; the sacraments must therefore be understood spiritually.

The Douhobortsy maintain that baptism, such as we are in the habit of seeing performed, is fruitless, for of what avail can it be with infants that do not feel, and cannot comprehend, or indeed with adults even, if they be not baptized by the *spirit* and with *fire*! The church has no power to loose and bind sins, true confession being that of a contrite heart before God; the ceremonial of marriage they consider superfluous, if the union be contracted at a reasonable age in

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mutual love and esteem, and with a firm purpose; but the sanction of parents is imperative.

The Douhobortsy do not recognise the sanctity of a church, for it is a building made with hands, whereas the Saviour taught, saying: Thou, when thou prayest, go into thy chamber, &c.; they condemn the practice of raising images or idols, for God commanded Moses, saying: Thou shalt not make to thyself any graven image, &c.; and they refuse to make the sign of the cross, because prayer must be offered in the spirit and by the word; nor do they fast, there being no command to do so in the Scriptures.

These are the people who, 'because they would not turn away from their errors,' were persecuted, and exiled by command of the Emperor Paul to the mines at Yekaterynbourg. The origin of this sect is not known, and when a commission sat in 1802 at the Alexander-Nevsky Monastery, St. Petersburg, for the purpose of inquiring into its history, and qualifying its tenets, the more prominent members, summoned to give their evidence, were only able to state that their teaching had come to them from the Ukraine.

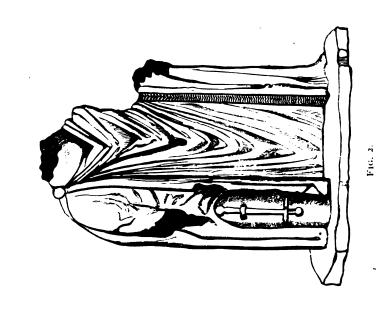
The Douhobortsy are good agriculturalists, steady in their habits, and trustworthy in business; the majority are able to read, and many can write; the humane treatment of their horses and cattle is in striking contrast to the barbarous cruelties practised by other people in the Caucasus and Crimea.

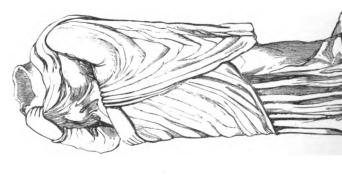
Beyond Raïeffsky we passed through more waste land entirely uninhabited, with an abundance of vegetation, but where, from some unexplained cause, so said some woodcutters on the road, the trees never attain their full growth; hence the name Varyann, 'bad trees,' given to the plain. The drive over the Seragar

¹ The Douhobortsy are also called Ykonobortsy; ykona is any image used in prayer.









Length of hand to wrist...9 in.
" middle finger ... 3 ...
thumb....... 2 ...



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pass is very beautiful, and when we descended on the south side into the valley of Novorossisk, we were surprised to find it well peopled and in a high state of cultivation, being laid out more especially in orchards and kitchen gardens, for corn does not grow. In this valley, watered by the Tzemess a rivulet that flows into the head of the bay, is the model farm of Heydouk, so named after the proprietor who receives 3,000 roubles yearly from the Crown, for the cultivation of fruit-trees on the imperial estates of Dourso and Abrao, and for keeping a nursery from which young trees are supplied at cost price, with the view of encouraging the culture of fruit.

At Novorossisk we put up at a dirty little inn kept by an Armenian, and were detained at this miserable seaside village over twenty-four hours, awaiting the arrival of the steamer from Kertch. It was a market-day, and the Circassians mustered in force at the bazaar to dispose of eggs, vegetables, poultry, and a few hides, their only produce brought in clumsy carts from long distances; the following morning at an early hour they were again on the road homewards, with cotton goods, crockery, oil, salt, and tobacco, purchased or bartered for among the Armenians and Jews, who keep every stall in the village; the seafaring population, however, is Greek.

Our search for the site of an ancient city said by Dubois to be on the seashore opposite to the large Turkish fortress of Soudjouk-Kaleh, 'dry sausage fort,' now crumbling away to dust, was unsuccessful. This fortress was taken by the Duke de Richelieu in 1811, restored to Turkey the following year, and finally ceded to Russia by the treaty of, Bucharest in 1829. The spacious barracks in the town, of modern construction, were occupied by 100 men of the line.

THE CRIMEA AND TRANSCAUCASIA.

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In the garden of the governor's residence we saw the two statues found at Anapa. Although the arrangement of the drapery about the male figure is peculiar and unusual, both statues would appear to be Roman, and are probably of the period of the decadence of the empire.

In the port of Tzemess, the name given to it by the natives, we see the port of Hieros near which was the town of Bata, called also rò Nikaţw; on the Italian charts Hieros is noted as Calolimene, and Trinixe or Trinica. It was here, in the Bay of Tzemess, that the 'Vixen,' a British trading vessel, was seized in 1836 by a Russian ship of war, an act which for a time rendered war imminent between England and Russia.



CIRCASSIAN CART.

CHAPTER XI.

FIFTEENTH AND SIXTEENTH DAYS.

Departure from Novorossisk—Ghelendjyk—River Pshad—Dolmens and barrows—
Touapse—Camara and Katcherma—The coast of Abhase—Pytzounda—SoukhoumKaleh—Its prospects—The Eucalyptus globulus—Climate—Dioscurias and Sevastopolis—Superb vegetation—Elbrouz—Grotto of Gounasky.

OUR feelings were certainly those of delight on seeing the steamer come to an anchor off the little town early in the morning, for we had had enough of Novorossisk; at seven o'clock we left the bay.

A short length of coast formed of fantastically-shaped white cliffs, separates Novorossisk from the snug little harbour of Ghelendjyk, the ancient Toricos and Pagra, the Maurolaco of the Italians. The reddish cape beyond is Ydokopaz, between which and Cape Tsougou is the small river of Pshad, the site of Achæa, so named after the Thessalians of Phthiotis who formed part of the Argonautic expedition. On the right bank of the Pshad, in a pass leading to a village of the same name, are many dolmens, one beyond the village being 10 feet square; other dolmens are on the seashore between Netchepsouko and Aderbyskoyou, and they are numerous in the passes about the North-west Caucasus, where sandstone is abundant.¹ On the hills near Pshad were opened, in 1818, some

¹ Journal of a residence in Circassia, J. S. Bell, 1840; i. p. 154.

barrows that were piled over with large stones; in them were found urns of baked clay that contained ashes, also ornaments in copper, iron utensils, fragments of lacrymatories, and tusks of the wild boar.¹

At Netchepsouko was the port of Lazica in the country of the Lazi, and in a bight a little to the east are the ruins of Nicopsis; next is seen Fort Velyamýnoff, now better known as Touapse, after the river it adjoins; it was the Porto de Susacho in the Middle Ages. On the Netchepsouko was Miharloffsky fort, blown up by its Russian garrison rather than that it should fall into the hands of the enemy. At Touapse we anchored for one hour to land and embark passengers and goods.²

Beyond Touapse, on the promontory of Heracleum, is another Russian fort, named after General Lázareff; farther on is the river Achæunta, now the Soubetchy, and the imperial property of Vardannè is near the ancient Masætica. This is the coast described by Strabo as being mountainous and without havens, and where the natives subsisted by piracy. The sea robbers had long slender boats called camaræ, capable of holding twenty-five to thirty men, and as they were light they were easily carried into the forests for the want of safe shelter afloat. It is only since the complete subjugation of the country by Russia that piracy has been entirely suppressed, but fishing-boats and little coasters are still hauled up where there is a beach, as was the custom 2,000 years ago. The small coasting vessels that trade on the eastern shore of the Black Sea, many under the Turkish flag, are called katcherma and katchmar, into which it seems possible to. glide'

¹ Voyages en Circassie, de Marigny, 1836, p. 119.

² The steamers now call at many other intermediate stations on the coast. See Appendix II.

the word camara of the Greeks. It was here also that the Genoese carried on an extensive trade, bartering the produce of their salt lakes in the Crimea, and the wines and salted fish of Trebizond, for fair slaves to be sent to the Egyptian market.

The broad and well-wooded valley that reaches to the shore at Sotchabytke point, marks Nisis; here the steamer stopped to communicate with the shore. A little way beyond was Borgys or Bruchonte, where the forest land sinks to the river M'zymta at Cape Adler. It was hence that the Grand Duke Michael. Commander-in-Chief of the forces in the Caucausus, sent to His Imperial Majesty the comforting despatch, dated July 21, 1863, announcing the termination of the war. From Cape Adler the mountains again grow at the rear of Gagra, Cacari on the Italian charts, the ancient Nitica or Stennitica, the abode of the Phthirophagi, 'lice eaters.' We then passed Pytzounda, 'the great Pityus,' the 'most opulent city' of Pliny, to which place, when it was the limit of the Empire of the East in this part of Asia, St. John Chrysostom was condemned to banishment at the instance of the Empress Eudoxia in the fifth century; but the archbishop expired at Comana in Cappadocia, before reaching his destination.

Pytzounda has a well-sheltered anchorage, open only to the south, at which vessels are continually loading with timber from the neighbouring inexhaustible forests. A striking object in passing, is the large church which stands enclosed by 'sacred woods,' for Pytzounda derives its name from the $\pi l \tau vs$, 'fir tree,' which abounds, and reaches an enormous size; this church of Pytzounda, on which Dubois expresses himself enthusiastically,' was founded

¹ For a description of this interesting edifice, see Dubois, i. p. 221; and Rapports sur un voyage Archéologique, &c., M. Brosset, St. Petersburg, 1849, Rapp. viii. p. 127.

by Justinian, became the mother church in the Caucasus, and the seat of the patriarchate down to the twelfth century, the chief dignitary being styled the Catholicos of Abhase; it is now undergoing thorough restoration.

The arrival at daylight of the steamer at Soukhoum-Kaleh, and the delay occasioned by waiting for the steam tender from Poti with passengers for the Crimea and Russia, enables the traveller to land and spend several hours on shore. Soukhoum-Kaleh in Abhase is situated at the foot of some hills, and has an alluring aspect from the anchorage, owing to the luxuriant vegetation that overspreads the coast. Its commerce, which is principally carried on by Armenians and Greeks, who form the great portion of the population, is limited to a small export of local produce, such as corn, vegetables, and tobacco, and a minimum of import trade for transit; but there is the prospect of a change in the fortunes of Soukhoum-Kaleh, in the project of uniting it by rail with Novo-Senaky, the second station on the Poti-Tiflis railway, and of constructing a post-road to Starogevaya on the river Zelentchouck, in the Government of the Kouban; if these plans are found feasible, then it is in contemplation to make Soukhoum a naval station and military port.

The Eucalyptus globulus, or blue-gum tree, has been extensively planted since its first introduction at Soukkoum in 1861; it grows rapidly, increasing in size 6 feet annually, and its property of largely absorbing moisture, will, it is believed, greatly improve the climate, which, at certain seasons, is one of the most pernicious on the coast; but some idea may be formed of its mildness from observa-

¹ The Eucalyptus globulus, discovered in Australia by the French naturalist La Billardière in 1792, was brought to Europe in 1834; the blue-gum tree is of the myrtle family, and it is said attains at Tasmania the great height of 350 feet; it is largely used in ship and house building.

tions made during the winter of 1873-4, when the mercury never fell below 3° Reaumur, and vegetation kept in leaf. Military patients suffering from affections of the chest are sent to serve at Soukhoum when possible; and were accommodation and medical comforts available, it would be a highly desirable station for the consumptive, to whom it is strongly recommended by the faculty.

Soukhoum is now largely admitted to be on the site of the ancient city of Dioscurias, named after the Dioscurii, Castor and Pollux, by Amphitus and Telchius their charioteers who were believed to have founded it. Dioscurias was the common mart of the nations situated above it and in its neighbourhood. There assembled at Dioscurias 70 nations, who all spoke different languages from living dispersed without intercourse; they resorted hither chiefly for the purpose of supplying themselves with salt, one of the principal imports.1 In the second century Arrian inspected a fortress at this possession of the Roman Empire, named Sevastopolis; 2 it was destroyed during the invasion of Chosroes Anoushirvan, and rebuilt by Justinian, who surrounded the new city with a wall; 3 in the fifteenth century its last vestiges disappeared. Coins of Rome and of the Byzantine Empire are found from time to time, especially near the river Beslata, where the ground is covered with ruins; but the autonome coins of Dioscurias are rarely met with.

The governor of the province of Koutars, who was taking a passage accompanied by his family, kindly invited us to join his party about to land for the purpose of visiting a stalagmite grotto

¹ Strabo, XI. ii. 16.

² Castellum Sebastopolis. Pliny VI. iv. 6. Dioscurias sive Sevastopolis, Anon. perip. 13.

Procop. de Ædif. iii. 7.

⁴ General Count Levaschoff, A.D.C.

discovered in 1871. We accordingly went on shore at noon, and started in two carriages, better by a long way than anything we expected to find in these parts; the General, who sits his horse admirably, preferred to ride, and took the lead, attended by his aide-de-camps and the local officials.

From the landing pier we drove through an avenue of grand willows 1 which line the main street, and passing some gardens of fig, pomegranate, almond, hazel, and olive trees, ascended the hills at the back of the town, to dip on the other side into the midst of wild and marvellously beautiful scenery. The road. however, was abominable, and how the yemstchyck contrived to get us over the ground without upsetting the carriage must ever remain a mystery, for the ruts, certainly 18 inches deep in some parts, were here and there crossed by furrows, the action of watercourses from the broken ground above, and their united effect it is not difficult to conceive. A couple of Cossacks in attendance upon the General had to dismount occasionally to lift the vehicles on to the level, the excitement lasting over a distance of seven miles, but through a magnificent country where the acacia, the bignonia, the woodbine and clematis, with the box, holly, blackthorn, laurel, myrtle, azalea, and rhododendron vied with each other in profusion and gorgeous array; no tall forest shaded our path, but trees there were in abundance, from the sprouted acorn to the giant poplar:

Some trees their birth to bounteous Nature owe; For some without the pains of planting grow. With oziers thus the banks of brooks abound, Sprung from the wat'ry genius of the ground. From the same principals grey willows come, Herculean poplar, and the tender broom.

¹ These superb specimens have been lately cut down.

But some, from seeds enclos'd in earth, arise: For thus the mastful chestnut mates the skies. Hence rise the branching beech and vocal oak, Where Jove of old oraculously spok?. Some from the root a rising wood disclose, Thus elms and thus the savage cherry grows; Thus the green bay, that binds the poet's brows, Shoots, and is shelter'd by the mother's boughs.

At one part of the road we chanced to get some way ahead of the second carriage, which was left to be helped in its turn over the rough ground by the Cossacks. The General and suite had galloped across a green sward in another direction, and we were thus proceeding alone, when the yemstchyck, suddenly pulling up, declared he would go no farther; he was afraid, he said, of rosboynyky, 'brigands,' and sullenly insisted that we were nearing a spot where robberies were frequently committed on lonely travellers. There certainly was everything in the appearance of the locality to favour persons bent upon such illegal and objectionable practices, but somehow we did not share his alarm, and he appeared much relieved when the mounted guard cantered up to our side. A few moments after this, the yemstchyck became enthusiastic at the sight of Mount Elbrouz,1 according to some, the rock to which Prometheus was bound. Vott, nasha bolshaya gard, Vott! 'There, (see) our great mountain, there!' he exclaimed as he pointed to the loftiest of the snowy peaks.

A two hours' jolting brought us to a richly carpeted dale, guarded at its entrance by 'herculean poplars'; it was the Gounaskaya-dalyna. The ascent to the grotto through dense

¹ The two peaks of Elbrouz have been ascended by Englishmen: the eastern (18,431 feet), on July 31, 1868, the western (18,526 feet), on July 28, 1874; the former by Messrs. D. W. Freshfield, A. W. Moore, C. C. Tucker; the latter by Messrs. F. Gardiner, F. C. Grove, H. Walker, all members of the Alpine Club.

undergrowth and over moist and clayey soil, was a matter of no small labour for the ladies, but a prize awaited us at the goal. Our noble host had ordered hampers to be sent in advance, and their contents were spread invitingly at the entrance to the cave. After luncheon we explored the cavern, which measures 140 feet in length, in a direct line, south and north, varying in width from 30 in. to 22 ft.; at the extreme end it extends at a right angle 30 ft. farther to the west, this last chamber being entered through an opening at the level of the floor, 20 in. in diameter, and named the Emma Salon, after the wife of a police officer who had the resolution to squeeze herself through the narrow entrance; a few years ago, the crinoline would have quite precluded the accomplishment of such a feat! Stalactites had been knocked off by wanton hands, but the spar on the floors remained, very fantastic and beautiful; there being no geologist among us, I was unable to borrow a learned description of this grotto.

It was already dark when we re-embarked, and at II P.M. the steamer left the anchorage.



COIN OF DIOSCURIAS.

CHAPTER XII.

SEVENTEENTH AND EIGHTEENTH DAY.

Arrival at Poti—The great mountain range—The river Rion—Lake Paleostom—The Phasis—Ancient and modern fortresses—A breakfast party—Preparation for Gouria—Journey along the coast—Noblemen Cossacks—Evil practices—Swampy country—Nicolaya—Russo-Turkish frontier—Gouria labourers—The ancient Petra—Arrival at Ozourghety—Sovereignty of Gouria—Population—Costume—The (Prince) Gouriel—Monastery of Tchemokmedy—Travelling in the Caucasus—Coinage.

WE arrived off Poti at 7 A.M., and anchored two miles from the shore. It was a lovely morning, and though the vapours rising from the marshes through which the Rion wends its way, developed into mist, their expansion had a limit, for they left unobscured the summits of the majestic Caucasian range which stood out in bold relief against the eastern sky. It was so peradventure when the 'Argo,' 'sped by a favourable wind, reached the smiling banks of the Phasis at the hour when the dawn of day illuminating space, cast its rays towards the Hesperian shores of the inhospitable sea.' (Πόντος ἀξέινος).\(^1\) The double-headed Elbrouz that claims its title to distinction as lord of the range, is seen, it is said, from this anchorage, but such, I believe, is not the case. To the right

¹ Orph. Argonaut, 755. The name 'Aξέινοs, 'inhospitable,' was altered to Ἐνξέινοs, 'hospitable,' whence Euxine, in the fifth century B.C. Pliny VI. i. and Ovid IV. eleg. 4, have attributed the name 'Αξέινοs to the inhospitable disposition of the people on the shores of the Black Sea. Sofocles called it 'Απόξεινοs. In the Middle Ages it was known to the Italians as the Mare Maggiore.

is the Mossian, now the Adjaro range, the *Mosschici montes* of Ptolemy, with the mountains of Taghynaourou and Nepyss'-tzkaro, rising respectively 8,755 feet and 9,343 feet.

The small island upon which stands the lighthouse, forms the delta of the river Rion, and like the country around, is covered with exuberant vegetation. At the mouth of the northern arm an iron pier was constructed, where it was the intention to establish a port; but the venture turned out a failure, owing to the exposed position selected. A new harbour is now in course of completion



DELTA OF THE RION.

under the direction of General Falkenhagen, to consist of a pier having a depth of 18 feet water at its sides, protected by two curving breakwaters. At the southern entrance to the Rion is a bar which prevents all but the smallest vessels from entering, and as the bank outside is shifting, great circumspection is needed in the navigation between the roads and the river, the maximum of water over the bar never exceeding 8 feet.

At eight o'clock the passengers were landed in a small steam tender, and we went to the Hôtel Colchide kept by Mons. Jaquot, one of the earliest settlers at Poti. We received an invitation from the Countess Levaschoff to breakfast at eleven, and made use of the intervening time by driving to Lake Paleostom, through a wild profusion of vegetation growing on the richest soil. In the park near the lake are noble forest trees of strength and beauty, and interspersed with them are huge ivies that emulate the wild vine in their loving embrace of the wide-spread branches; the oak alone seemed stunted in its growth.

As we neared the Paleostom, the swampy ground, overgrown with rushes, rendered impossible any approach to its border. idea was at one time entertained by the Russian Government of converting this lake, which is 21 miles long, into a port, and connecting it with the Rion and the sea by navigable canals; the officer, who had himself conducted the survey, informed me that the scheme was abandoned solely on account of the cost. Had the plan been successfully carried out, the Paleostom in its importance and commercial prosperity would not have been second to any port in the Empire, upon the completion of the railway from Tiflis to Bakou. The line of rail from Poti to Tiflis and Bakou, and the road across the Kirghiz steppe after leaving Orenburg, will, for some time, be the two great arteries of communication between Russia and the Turcoman populations, thus renewing, after an ancient manner, the trade with the Khanates; 1 to these, however, should be added the efficient navigation on the Volga at certain seasons,



¹ In the Russo-Khivan treaty concluded at the Russian camp in the gardens of Gendemain, August 25, 1873, was agreed: 'Clause 5. Russian steamers and other ships, whether belonging to the Government or to private persons, will enjoy the right of free navigation on the Amu; the said right will belong exclusively to the said ships. Khivese and Bokharese ships will be permitted to navigate the Amu only with the special sanction of the supreme Russian authorities in Central Asia.' The Russians have now advanced to the waters of the Attreck.

and the Rostoff-Vladykavkaz-Petrovsk railroad, only partly completed.

The possession of the Phasis was coveted at a period when the conformation of the coast at its entrance rendered it probably better adapted to purposes of commerce than it is at present, altered as it has become by the retrogression of the waters of the Black Sea during many centuries. In his plan of conquest, the ambitious Chosroes 1 was fired by the hope of launching a Persian navy from the Phasis, of commanding the trade and navigation of the Euxine Sea, of desolating the coast of Pontus and Bithynia, of distressing, perhaps of attacking, Constantinople, &c.,2 and similar designs were entertained by Abbas I. in the early part of the seventeenth century.

In the time of Strabo there was a city on the Phasis of the same name; it was a mart of the Colchians, bounded on one side by the river, on another by a lake, and on the third by the sea. After Arrian had visited the coast, A.D. 130, he reported that the fortress, garrisoned with 400 picked men, was formidable by its position, and a protection to all who sailed on the river.³ The Turks built a fortress in the reign of Amurat III., 1574-95, which was destroyed by the Imeritians, who afterwards restored it; the ruins are seen in the public gardens at some distance from the sea; nearer to the river's mouth is a Russian fort of recent construction, which commands the entrance over the bar. The garrison at Poti consists of a thousand troops.

On returning to the residence of the chief of police, who does the duty of governor, we found a large party assembled, consisting chiefly of the officials of the province in full uniform and plentifully

¹ Anoushirvan.

² Decline and Fall of the Roman Empire, chap. xlii.

⁸ Arr. perip. 12.

decorated with stars and crosses, who had assembled at Poti to receive his Excellency; several were members of princely families in the Caucasus now sunk into insignificance, and one was a direct descendant of the last Crimean Khan. During the collation, a military band stationed under the windows enlivened the occasion by playing selections from 'Faust,' 'William Tell,' &c.; and when the entertainment was over, the Count and Countess added to their courtesy by inviting us to accompany them to Kouta's in a special train which was placed at their disposal, and would leave in the afternoon.

For the journey to Ozourghety in Gouria, a saddle horse is to be had at Poti for four roubles, and the guide charges four roubles for his horse. Saddle-bags are readily procured at the bazaars, but they should be strengthened with a leathern lining; English groceries may also be obtained, for let it ever be borne in mind, that travelling must never be undertaken in the Caucasus without a sufficiency of provisions; another valuable hint is, that the traveller should avoid being overtaken on the road by darkness, if possible, unless attended by an escort.

His Excellency had kindly given directions that every facility should be afforded me for travelling in Gouria: in a few hours the requisite arrangements were completed, and at 5 P.M. I left Poti in a southerly direction with an officer of police and two Cossacks. As we kept along the seashore with dense woods to our left, we passed the wrecks of numerous *katchermas* that had been abandoned on taking the ground, and at 6.30 we crossed the Kappartchar, a stream about 150 yards in width, on a floating raft; the Kappartchar unites the lake Paleostom and the sea, but I doubt if there is much current; the lake, which was two miles distant, we were enabled to view from the top of a summer-house in the grounds of

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Prince Vakhtang Gouriel. We proceeded through well-wooded land and fields of maize, crossing the Soupsa, the ancient Mogrus, at 7.30; these streams are very shallow, allowing of the rafts to be poled across. The shortest road to Ozourghety is from this river's right bank, and passes through two villages, called Tchotch'hat and Gouryam, thus striking across country, but I preferred keeping We changed horses at Grygoretsky, a Cossack station, where the officer invited us to take tea; he was in command of a small detachment of the 200 men employed on this part of the coast for the suppression of smuggling and horse-stealing, both profitable occupations. The majority of these Cossacks are the impoverished princes and nobles of Gouria and Mingrelia, who give infinite trouble and are difficult to control; their feeling of independence ill accords with the position they hold, and the scanty pay they receive of five roubles monthly; but many there are, it is said, whose incomes amount to hundreds of roubles, because they share in the lawless spoil of the footpads and horse stealers that infest the province, the very malefactors it is their duty to seize. Horse-stealers amuse themselves by carrying off across the Turkish frontier all animals they can lay hands on in Russian territory, while those stolen from Turkey are brought into Gouria; this traffic has succeeded to the kidnapping of females and boys, greatly in practice before the annexation of the province to Russia.

Beyond Grygoretsky is another stream, the Outchky-abano, 'foot-bath,' in Mingrelian, after which the road lies through thick jungle, at this time flooded by the late rains, the damp fusty feeling in the air making me apprehensive of fever at every respiration. As the evening advanced, I was glad to find that the path led along the shore, where we enjoyed the gentle breeze that helped the rippling waves to pet the sands under our horses' feet; but now and

again we plunged into the darkness of a jungle illumined by the myriads of phosphorescent insects that played about us, many as they darted to and fro becoming for an instant a floating light, and then perishing. As we hastened over the sodden ground, our horses would splutter, stumble, and splash, until we neared Nicolaya, the frontier station, where the ground rises. At ten o'clock we entered the village, and were welcomed by the chief of customs, at whose house we passed the night; we should not have fared so well in one of the *doukanns* ¹ for native travellers.

Whilst waiting in the morning for our horses, ordered for five o'clock, we strolled to the Natonyeba, anciently the river Isis, which, with the Tcholok'h,² is the line of frontier at the coast, between Russia and Turkey; the posts of observation of the two Powers are within pistol-shot, yet almost invisible to each other. The chief of customs, who had been many years at Nicolaya, told us that no communication had ever taken place between himself and the Turkish authorities, all necessity for any rencontre being carefully avoided. The trade at Nicolaya in maize and boxwood increases yearly, the maize being exported chiefly to Trebizond; its population varies according to the harvest; the season of 1874 was good, and as many as one hundred hands had come from the country to load vessels. In the Natonyeba six katchermas were waiting for their cargoes.

From Nicolaya we struck inland into a beautiful country, the

¹ Doukann, a wine and provision store, where a night's lodging may be had.

² In the draft of the treaty at the termination of the war with Turkey, Russia, it is said, inadvertently inserted the name of the river Tcholok'h in place of the Tchorok-sou at Batoum, for the sea-board boundary, thus losing through an error of its own, the only desirable port on the east shore of the Black Sea.

³ In the course of 1874, 2,600,000 *pouds* of maize were shipped for export at various parts of the coast, between Anaklia and Nicolaya, at 55 copecks per *poud*, delivered at the seaside.

hills and their acclivities being covered with forests of oak and box, and the valleys cultivated almost exclusively with maize, for there was little corn or barley growing; maize is sown in May and gathered in September, when it is temporarily stored and husked in sassymyde, 'lofts' constructed in the fields on spars, 12 to 14 feet above the ground, as a security against field mice. The Gourias would seem to be a noisy people, for as they toiled with their spades they kept up incessant and inharmonious cries, assimilating the public-house sounds that had disturbed us at Nicolaya the past night. We rode to a grassy plot where dinner was being got ready for those at work; a very comely young woman, the wife of the proprietor, was herself, according to custom, superintending its preparation by an elderly female; and the meal which consisted of broiled trout and broiled mutton, with boiled maize, and gommy, 'millet,' the universal substitute for bread, promised to be excellent. tent of uncultivated land we passed is incredible, and landowners sigh for manual labour; it was a common occurrence to see children of both sexes, in their seventh or eighth year, employed turning up the soil.

We forded the Natonyeba, a rapid stream, repeatedly, also a multitude of rivulets, for this part of Gouria is well irrigated. Dubois, who believed that he had discovered the site of Petra the capital of the Lazi, destroyed in 550, places it to the east of the Skourdeby where it unites with the Natonyeba, and has gone into lengthened details to describe the ruins he saw.

At 10 A.M. we entered Ozourghety, the chief town of Gouria, and once the residence of its sovereigns; it has one long street, the bazaar, where the stalls are badly supplied, and a few doukanns scattered irregularly like the houses the people live in; it is a poor and unattractive town, but the vegetation and gardens that en-

compass the dwellings give it in reality a most picturesque appearance.

Gouria was a part of ancient Lazica, the theatre of the wars between Justinian and Chosroes. The first mention in the annals of Georgia of a Gouriel, the distinguishing title of the ruler of this province, is in the reign of Queen Roussoudan, 1223-47, from which period the country had its own governors. After the partition of the kingdom of Georgia in the fifteenth century, Vardanydze, erystav 1 of Swannety, became ruler of Gouria, and his successors held the sovereignty as vassals of the king of Imeritia. The last reigning Gouriel, Mamia V., recognised the suzerainty of Russia in 1810, and in 1829 Gouria was annexed to the Empire. The present prince, Dmitri, claims to be the lineal descendant of Vardanydze.

The name Gouria is believed by some to be derived from Guebres, the fire-worshippers who were in the country during the Persian invasion in the sixth century; others conceive it to be from *Ourya*, the Georgian for Jews, many of whom were banished hither by Nebuchadnezzar.³

The small population of Gouria is eminently agricultural, less attention being paid to the rearing of cattle. The men wear trowsers fitting tight to the ankles, a jacket trimmed with lace, and the bashlyk; round the waist is a thick sash in many folds, inside which they stick their dagger and pistols.

The day turned out damp and disagreeable—Gouria is pro-

^{&#}x27; 'Head of the people,' the title of the governor of a large province, during the Georgian monarchy, and now assumed by many nobles in Transcaucasia.

² Histoire de la Géorgie, M. Brosset, St. Petersburg, 1849, i. p. 521; ii. p. 252. Translated from the Georgian of the Tzarevitch Wakhoucht.

⁹ Description Géographique de la Géorgie, M. Brosset, St. Petersburg, 1842, p. 414. Translated from the Georgian of the Tzarevitch Wakhoucht.

verbially a damp country. I called to pay my respects to the Gouriel, and present my letters of introduction; the Prince was too ill to receive me, and he subsequently sent his card, expressing his regret at being unable to show me any attention in consequence of the state of his health.

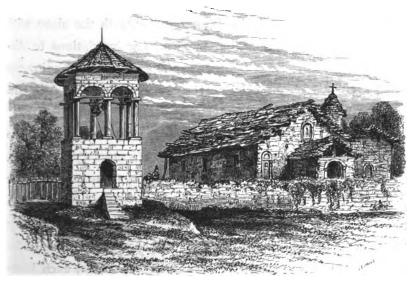
Saddle-horses were not to be had, so I took a post *troīka* and left Ozourghety at 1.30 P.M. for the Monastery of Tchemokmedy, the road lying through six miles of forest. From the hamlet we scrambled up a steep path to the Monastery, 800 feet above the woods, and had no sooner reached the gate, than a retainer arrived with a message from His Serene Highness, who placed a handsome horse at my disposal.

The ancient Monastery of Tchemokmedy, which enclosed the Episcopal Church of Gouria and was the residence of a Metropolitan in the eighteenth century, was a fortified position protected by massive walls, portions of which remain; the place was dismantled by the Russians on the suppression of an insurrection. The church, of irregular masonry, is vaulted and has two aisles, the walls of which bear traces of paintings in fresco; a smaller sanctuary, built of brick, adjoins it. Both edifices are in a precarious state, the restorations and repairs that have been made being rude and inefficient; the monks complain bitterly of their poverty and inability to keep the premises in good order.

The relics and precious objects are reduced to a mass of gold and silver fragments, destruction caused by a band of Mahommedan Gourias, who broke into the edifices in 1861, and carried off everything of intrinsic value. The sacrilege was quickly discovered and made known, when some 500 Gourias from the Christian villages turned out and tracked the robbers into Turkish territory, where they killed them, losing three of their own number in the conflict;

the stolen articles were all recovered, but battered and destroyed. The inscription on an image of the Virgin Mary is said to be of the eleventh century.

The disinclination on the part of the monks to show the relics was very marked, but being well supported by my companion from Poti and the messenger from the Prince, the archimandrite invited me with great solemnity to inspect them. Two objects only had escaped the complete destruction which was the fate of the rest, one



MONASTERY OF TCHEMOKMEDY.

being a golden chalice, the gift in 1713 of the Gouriel Mamia III., for some time king also of Imeritia; the other, a handsome Georgian work of art, is a small pedestal of solid gold, set in rubies and turquoises with an inscription in black enamel, which had supported a Christ in gold, now sadly mutilated. There were many pearls and precious stones, among the latter a rough ruby of size and colour, the price of which would alone restore the church and render the dormitories habitable.

The monks were painfully superstitious, and consequently ignorant. There was no end to the miracles that had been wrought through the intervention of their own particular saints, with whose images they toyed as children do with baubles; but it was to the sanctity of their clergy that they were indebted for so great celestial favour! How true the reflexion of 'Daniel Stern':—'L'homme voulait se faire semblable à Dieu. Les prêtres ont fait Dieu semblable à l'homme, et la vanité de l'espèce humaine s'est contentée.'

The sovereigns of Gouria lie interred beneath the slabs with which the church is paved, but there are few inscriptions to distinguish the occupants of the tombs. The Gouriels still enjoy the privilege of being buried inside the edifice, the small churchyard adjoining, being for the sole use of the monks.

To travel with post-horses in the Caucasus, it is necessary to obtain from the governor or chief of police of a town, a padarójnaya, 'order for horses,' to secure which document a passport must be produced. The padarójnaya is good only for the journey between two places named in it, and becomes worthless after that journey has been performed, when a new one must be procured; a small fee is charged for this paper. The tax is $2\frac{1}{2}$ copecks for each horse per verst, and 12 copecks are paid at each station for the use of the pereclodnáya, 'travelling cart'; the yemstchyck changes with the horses, and receives a gratuity of 15 or 20 copecks.

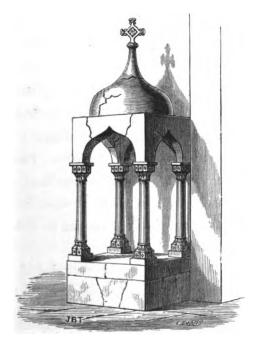
Hampers were replenished, and post-horses ordered for midnight, the hour fixed for our departure being 2 A.M.

I received much attention at Ozourghety from Baron Heijking, officer of police, whose guest I became, and who afforded me every facility for going about. His quarters were at the military barracks, where 600 men are in garrison.

Russian paper money, silver and copper coin, is in circulation all over the Caucasus; there is also the following old Georgian currency:

Schaour			•		•	•		5 copecks.	
🛓 Abaz			•		•	•	•	10	,,
Abaz ¹	•	•	•	•	•	•	•	20	,,
2 Abaz								40	,,

¹ Originally a Persian coin, named after Abaz the Great, 1585-1629.



THRONE OF THE METROPOLITAN; TCHEMOKMEDY. EIGHTEENTH CENTURY.

CHAPTER XIII.

NINETEENTH DAY.

Early departure—The fair of Gouria—The Diospyrus lotus—Women of Gouria—The wine country—Fair at Orpýry—Railway at Samtredy—Pass of Byelagory—Numerous ruined churches—Their supposed origin—The Poti-Tiflis railroad—Souram—King Vakhtang—Arrival at Tiflis.

IT was a dark morning and heavy clouds were gathering from the west, as we started from Ozourghety in a percelodnáya at 2 A.M. This early stir was a necessity, for I was anxious to reach Samtredy in time to meet the train from Poti to Tiflis. Our horses were fresh, and the clatter of their hoofs echoed again as they cantered over the hard stones in the now silent street of bazaars, and we soon cleared the little town, the dogs saluting us with savage barks from the courts in their keeping.

After crossing the Natonyeba, we ascended the Nasykyryla pass, by the side of a ravine at the bottom of which is the Bah'by, and after fording some of the tributaries of the Soupsa, stopped at Nagomary to change horses. A great fair is held here annually on July 20, at which the entire population of Gouria may be said to assemble, for people flock to it from all parts to lay in their yearly supplies of stuffs, hardware, crockery, cattle, &c., there being no tradesmen in Gouria, and few shops, and this fair becomes the only mart in the province. 'You would see what fine cows

and beautiful women we have,' said the yemstchyck winking, 'were you to come to our fair.'

In the broad valley of Pasoutchy was the first herd of cattle we had yet seen, and the khourmà (Diospyrus lotus), a kind of date plum, was growing luxuriantly; it is largely imported into Russia as a dry fruit, and a favourite spirit is made of it; maize was also growing, but there was a general appearance of abandonment and The tower seen on the right of the road, is all that remains of the residence of the erystav Mihail of the family of the Gouriel, who was assassinated a few years ago by his own peasantry, for oppressive practices. At Tchynataoury, where we again changed horses, was the house and farm of the erystav David (Gouriel), and from this point the road ascends the well-wooded Pyatzwan, the enchanting scenery being enlivened by frequent falls of water and mountain streams, which find their way into the beautiful valley through which flows the Hebytz-tzkalys; on the opposite side of this valley is the Monastery of Gamatchnebouly, a favourite pilgrimage of the poverty-stricken mountaineers, who have few churches at which they can assemble. But what shall I say of the indigence of the peasantry in these highlands; of their tatters and scared looks as they flew off the road and hid themselves in the wood at our approach-not the males, but the females? And yet, if report be true, there are not many Lucretias in Gouria—

> ... where, to love inclined, Each swain is blest, for every maid is kind.

The women in Gouria, to judge by the few we had the opportunity of seeing, are decidedly interesting; there is nothing characteristic in their costume, with the exception of the cotton shirt, which, drawn in at the waist, is worn in such a manner as to display to the utmost the contour of their charms.

We changed horses for the third time at Hebytzheby, a snug little village by the Hebytz-tzkalys on the southern slope of the Sodjavah', from the summit of which we enjoyed a most extensive view of the plains, and of the windings of the Rion. We were in a vine country, but none of the wine we called for was at all drinkable. On reaching the plain, we crossed the Rion, at the village of Orpýry, on board a barge propelled with paddle-wheels worked by hand. We had no small difficulty in pushing our way through the crowded streets where a fair was going on, for the goods were spread out on carpets on the ground, leaving barely sufficient space for a vehicle to pass; there was no shouting, no cries, no haggling, for men and women moved about lazily and noiselessly. Wools, cottons, and most of the fabrics offered for sale were of Russian manufacture; leather work, cutlery, and pottery were native. versts farther, and we were at Samtredy, in ample time for the train.1

The Rion is crossed for the last time just before reaching the Kouta's railway station, and beyond Kvyryly the railway skirts the Tzheretely, on the banks of which is Byelagory, in the midst of wooded hills occasionally relieved by rich and bounteous pastures. The pass and rock of Byelagory offer some striking points, and as the traveller is borne along, he will notice the sharpness of the curves in the line of rails, many being at a radius of eight chains.

In this neighbourhood are the remains of numberless churches and castles that crown the peaks and summits, the latter reminding one of the schlæsser on the Rhine. The country

¹ For railway time-table, see Appendix IV.

people attribute to the great Queen Thamar the foundation of all the sacred edifices, and to the Genoese the erection of the fortresses, a ready method of clearing up all doubts as to their origin. The motive for the existence of so many churches, assigned in his quaint work by Chardin, a traveller of the seventeenth century, is likely to be the correct one. 'The Georgians, like the other Christians by whom they are bounded on the north and west, follow the strange custom of building the greater number of their churches on the tops of mountains in remote and inaccessible places. They are looked at and reverenced at the distance of three or four leagues, but they are seldom visited; indeed it is very certain that but few are opened even once in ten years. They are erected, and then abandoned to the elements and to the fowls of the air. I was never able to learn the reason for this foolish practice, all those of whom I inquired having ever made the same silly reply: "It is the custom." The Georgians are advised that whatever the nature of their transgressions, they ensure remission by building a small church. For my part, I believe that they erect them in such inaccessible places, to avoid the expense of decorating and endowing them.' 1

On reaching Bejatouban we were transferred to a diligence, the working over the pass of Souram being suppressed for a time. The post-road keeps the railway pretty well in sight as it passes through the defile, on to the plateau, and down to Souram. 3,027 2

The railroad from Poti to Tiflis owes its existence to British capital and enterprise. The British engineers who surveyed the

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¹ Journal du voyage du Chev. Chardin en Perse et aux Indes Orientales, &c., Amsterdam, 1711. Chardin's travels extended from 1664 to 1681.

² The altitudes above the sea in English feet, given in the margin, are from the Russian topographical map of Transcaucasia.

track recommended the boring of a tunnel through the hill; but the Russians shrank from so heavy an undertaking, and at a considerably less cost the railway was made to climb up one side, and run down the other, by gradients of I ft. in 22 ft. over a distance of about eight miles, throwing even the Bhore Ghaut into the shade as a matter of skill in engineering.

The station at Souram, a small and insignificant village inhabited by Armenians, was the temporary terminus, but accommodation for travellers was shamefully neglected. We had three hours to wait for the departure of the train, and improved the occasion by walking to the old fortress picturesquely situated on an eminence; a portion only of the walls, which are of considerable thickness and strength, are left standing on their solid foundation of rock. This fortress dates from the reign of Vakhtang, king of Georgia, 446–499, surnamed Gourgasal, 'wolf-lion,' from his habit of wearing a helmet of gold, having a wolf in front and a lion behind. It was restored and occupied by a Persian garrison in 1634, on the accession of Rustam to the throne.

At 6 P.M. the train proceeded through broad valleys increasing in sterility to the narrower valley of the Kour. As is the practice in Russia, the train made unnecessarily long halts at each station, and it was well-nigh midnight when we reached Tiflis. The terminus is fully two miles from the city, but good carriages are in waiting, and the traveller may be certain of being rendered every assistance by the polyglot guards, who are always very civil.



CART OF GOURIA.

CHAPTER XIV.

TWENTIETH DAY.

Foundation of Tiflis—Population—Climate—River Kour—Its fish—Water supply—Public buildings—Monastery of St. David—Gryboïedoff—His popularity—Fortifications at Tiflis—Botanic Gardens—Cemeteries—An exciting scene—The bazaars—Character of Georgians—A ball—Georgian ladies—National dance.

TIFLIS, the capital of Georgia—Tbylysys-Kalaky—was founded 1,350. by King Vakhtang, Gourgasal, who built the city in 469, where had stood the fortress of Tchourys-Tzykhè, erected by the Persian erystav as a bulwark against Mtzkhetha the capital of the kings, when Varaz-Bakar was on the throne of Karthly, 379-393; and the seat of government was removed to Tbylysys-Kalaky from Mtzkhetha, by Datchy, 34th king, who reigned 499-514. city received its name from the hot mineral springs, so much in favour to this day, on the right bank of the river Kour in the Gyozyohety-oubany quarter; one is here reminded of Tæplitz in Hungary, celebrated for its thermal waters, and that tyeplo is the Russian word for warm. Tiflis has had to submit to conquest by the Mongols, Persians, Greeks and Turks; it was destroyed eight times, and completely sacked and the inhabitants massacred, first under Tamerlane in 1387 and 1393, and again by the vile Aga Mohammed Shah in 1795.

Next to the Georgians, the Armenians predominate in the population of Tiflis, which includes Persians, Tatars, some Jews,

and a few French and Italians, and in its immediate neighbourhood is a thriving and orderly colony of Germans, descendants of emigrants from Würtemberg.¹ In summer the inhabitants are glad to fly to the hills and highlands to escape the excessive heats from June to September, when the thermometer averages 100° in the shade; in winter the weather is temperate,² snow falls at rare intervals and seldom lies for twenty-four hours. Some proof of the acknowledged mildness of the climate may be urged in the fact, that few families keep covered carriages, and there were but two closed conveyances for hire during the time we were at Tiflis.

The Kour, the ancient Cyrnus or Cyrus, on which the Georgian capital is built, is reputed to have salmon, but I never met with an assertion of the fact; the nearest approach to salmon is a large fish, the oragouly in Georgian, and lassassyna in Russian, which means 'flesh of salmon'; when salted it is excellent, and is then called syómga, 'salmon.' Other fish in the Kour are the tomm, 'scilurus,' called in Russian ousatch, 'one who wears a moustache,' from the barbules or wattles with which it is provided; the loko, and the pytchouly a small and delicate fish; while at the estuary of the Kour in the Caspian, is taken the great sturgeon called byelouga, or hansen, a specimen of which at the Tiflis Museum, measures 14 ft., and weighed 33 pouds; the weight, however, of this fish sometimes reaches 70 pouds; the roe is greatly esteemed. Ystachry, who travelled in the tenth century, states that 'fish of two sorts are taken in the Kour, the dorakine (?) and azap (?), which surpass all others in this country'; 3 and in the Coll. Ramusio is given the relation of a merchant, a traveller in Persia in 1500, who in allusion to the

Population in the Government of Tiflis amounts to 635.315 (Census 1873).

² See meteorological table, Appendix V.

Der Brief des Landes, Mortmann, 1845.

morones, barbus fluviatilis, in the Kour, stated that they were 'migliori che la carne de' fagiani.'

The Kour is the only source for supplying the city with water, and, notwithstanding its polluted state, the Georgians have what may indeed be called a religious liking for it; they love it as the St. Petersburgers love the water of the Neva, and drink of it as their fathers drank of it before them; but then the stomach to receive it must be Georgian. The toulouli'tchye, 'carriers', lead their horses laden with two huge buffalo skins called toulouh', for the sale of water, which is delivered at people's houses and sold by the vedro, the measures being slung across the animal's neck, and the vendor keeps his reckoning by notching scores on a short stick he carries at his belt.

Three bridges span the Kour, the largest being the Woronzoff bridge, which unites Kouky the left bank to the Georgian quarter; near it is a statue of the late prince as Governor-General in the Caucasus; 2 two other bridges, the Meteky and Nicolaïeffsky, unite the Armenian and Persian quarters in the direction of the bazaars.

After traversing the Woronzoff bridge en route from the railway terminus, the traveller passes the public gardens to the Galavynsky prospect, the principal street, and certainly one of the most promising in attractiveness in Russia; turning to the left he will see the gymnasium, law courts, site for the new cathedral, and palace of the Governor-General of the Caucasus, the most important command in the empire, a post held at present by H.I.H. the Grand Duke Michael, brother to the Emperor;

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¹ The vedro is equal to 31 gallons.

² Prince Woronzoff is stated to have thrown up his command in the Caucasus during the late war, because he felt he could not rely upon the troops with which he was supplied for the defence of the country, and for the maintenance of order among the unsubdued and disaffected populations in his government.

the Grand Duke is also namestnyk, 'lieutenant,' of His Imperial Majesty.

The palace is an edifice which would have looked to better advantage had it stood on higher ground, or on a stereobate like the Palazzo Pitti at Florence. In front of the palace is the main guardhouse, with the lath and plaster Roman Doric colonnade, emblematic of military power and glory, so affected in Russia. Near it is the public library and museum; the former includes an excellent reading-room, not opened until noon, a great detriment to scholars. In the museum is a natural history and geological collection conveniently classified; the archæological and ethnological departments are in some confusion, but the arrangement of the former will doubtlessly mend under the auspices of the Archæological Society lately founded at Tiflis.

In the shops in the Dvartzóvaya-oúlytza, 'palace street,' are exposed many European luxuries, including the latest *modes*, and beyond, is the Erivanskaya ploshtshad, 'Erivan square,' in the middle of which is the Tamamshoff Karavanserar and Opera House. Three main streets lead out of this square—one to the 'European quarter,' where wealthy families live in well-built houses all differing in design, with balconies of elegant construction, and having gardens attached to them; another conducts to the Georgian, Armenian, and Persian bazaars; the third to the market-place and Russian bazaar, where a sort of fair is held every Sunday morning, at which it would appear that soldiers do the most business, in bartering and selling condemned uniforms and boots. In

¹ The geological collection has been formed chiefly by Mr. F. Baïern, whose property it is, during a lengthened residence in the Caucasus. Though zealous and enthusiastic in his studies and pursuits, Mr. B. is one of those men whose merits do not appear to have ever been recognised, and whom Russia can ill afford to treat with the indifference and neglect to which he has been subjected.

the Erivan square, frequent but inconsiderable sales by auction take place, notice of which is given by the loud blowing of a horn, when a motley group of idlers assemble.

There are two good hotels near the square; from the windows of the Hôtel d'Europe, an idle moment in the early morning may be amusingly spent in watching the hard driving at bargains for the purchase of charcoal and firewood, by the side of the scores of heavily-laden little donkeys (these poor animals are one of the specialities of Tiflis), and waggon-loads of timber.

The prices of the necessaries of life are moderate, the cost of the best beef never exceeding 12 copecks per pound: but provisions are bad, rents and wages high, as are all foreign goods, yet Tiflis is, notwithstanding, a favourite residence with many Russians.

The hills between which the capital of Georgia lies, are perfectly naked, being seen to some advantage only in the carly spring, when they are brightly clad in green, which however is short-lived, owing to the merciless and withering heats of summer. Half-way up the heights on the river's right bank and overlooking the city, is the Monastery of M'ta Tzmynda, 'St. David,' first erected in 1318 over the site where lived the holy Syrian Father; within the present edifice, of more recent date, is the tomb of the saint the patron and protector of married women, who visit his shrine in the month of May. A monk assured us that the church, as we saw it, was constructed entirely of materials offered by barren females, who made repeated pilgrimages, carrying with them upon each occasion a brick, a stone, or some mortar, as an offering wherewith to propitiate the saint, that they might become blessed with a family.

Beneath the church, in a crypt open to the light of day, lie the

remains of Gryboïedoff, the Envoy Extraordinary and Minister Plenipotentiary of Russia, who was sent to Persia in 1828. gentleman of an honourable and upright disposition, and he was fully determined to uphold the dignity of, and to exact the rights due to, his imperial master. He was, perhaps, of too unbending a character to have qualified him for being a suitable representative to such a Court as that of Persia; but if this were a fault with which he might have been charged, he paid a heavy penalty for his firmness. On February 11, 1829, he and all the members of the Russian mission fell by the daggers of an infuriated populace encouraged to revolt by the chief mujtehed or priest, who pronounced the legality of rescuing from the Russian embassy two Armenian women, whose delivery as Russian subjects had been insisted upon, and who were placed in the custody of the second chief eunuch of the royal harem at the time enjoying the protection of the Russian Government, which he had claimed as being a native of Erivan. The number of Russian subjects massacred is stated to have been thirty-five.1 his notes of travel, Poushkin relates that when near the fortress of Gherghery, he met an áraba 2 drawn by two oxen in charge of some Georgians. 'Where are you from?' he inquired. 'From Teheran.' 'What is it you are carrying?' 'Gryboyed!' was the reply. After having remained a spectacle to the Teheran mob during three days, the mutilated body of Gryboredoff could be only identified by a pistol-shot wound which had been received years before in the hand. The monument to Gryboredoff was erected by his youthful widow, a princess of the house of Tchevtchavadze, who has since been interred at his side.

Alexander Sergueitch Gryboredoff is the author of Gorye of

¹ History of Persia, &c., R. G. Watson, 1866, p. 247.

² Any kind of four-wheeled vehicle.
³ Zapysky Poushkyna, v. p. 76.

oumd, a biting satire on the state of society in his day and one of the most popular pieces of the Russian stage; it was written in 1824 and acted for the first time in 1832, since which year it has gone through 93 editions, and has been translated into English, French, German, Polish, and Georgian, having, however, in its original form, suffered severely at the hands of the censor. Gryboredoff was implicated in the events of 1825, but a timely warning from his friend and patron Yermóloff, rescued him from the fate of the rest of the Decabrists.²

In the European quarter is gained the ascent to the Sololaky, from the summit of which is obtained a bird's-eye view of the city, and although no conspicuous objects, no palatial buildings, no towering cupolas attract the eye, yet there is an unmistakable individuality about the whole place, and one is invited to gaze on with pleasurable feeling at the decided novelty of the scene. Along the ridge of Sololaky are the ruins of the fortress of Narykalà, which was extensively restored by Moustapha Pasha in 1576, during Turkish occupation. The erection at the eastern extremity of the hill, is said to have been a temple of the Persians to their divinity Chur, the angel appointed by Ormuzd to watch over the disc of the sun. Below the Sololaky to the south, are the Botanic Gardens the creation of Prince Woronzoff, but now little cared for; they overlook a deep ravine through which flows the Tsavkyssy, a stream easily forded to the Persian burial-ground on the opposite rocky bluff. The monuments are quadrangular chambers of brick surmounted by a dome, and entered at a door on the north side, the usual alcove, the almghrab, being on the east; each place of sepulture encloses three graves, all of which had, in every instance,

^{&#}x27; Grief from wit.'

² Name by which were distinguished the nobles implicated in the insurrection of December 1825, and afterwards exiled to Siberia and the Caucasus.

been desecrated; every vault, barely 3 feet deep, is of brick, with convex bottom plastered over, and covered with an arched top also of brick, a large slab being laid over all; pains had evidently been taken to protect the bodies from the earth. Near the Persian cemetery is that of the Tatars.

The only means of carriage communication between the gardens and the city, is through the most disreputable part of the capital, a very 'suburra'; it is a sad reflection upon those whose concern it is, not to have disposed elsewhere of so much glaring vice and immorality.

The busy scene encountered on clearing the precincts of wretchedness defies description. We entered narrow and tortuous streets crowded with strange-looking lightly laden carts forming into caravans on their return to Bakou, and strings of camels clumsily blocking up the way, with their huge bales of cotton and silk from Persia and Daghestan; there were yswostchycks gesticulating violently, and screaming kabadah, sounding like gardà-'Take care! look out!' as they sought to hasten their fares through the throng of pedlars and street vendors of fruit, fish, poultry, arms, rugs, beads and silks, with here and there a Georgian female wearing the tchadra, a white shroud enveloping the head and almost the whole body, and the toulouli tchye, in constant peril of having his flabby water-skins jammed; there was also the polytzeysky sloujcétyel,2 giving half a hundred orders in as many seconds to as many different people, and upon being violently expostulated with, he would give half a hundred other orders with the same despairing results. This was truly Asiatic; we were in old Tiflis, in the ancient part of Tbylysys, for the walls of Sololaky

¹ Hor. Book v. Ode v.

² Policeman.

that we had just quitted, enclosed Tbylysys to the south and west, while to the north it was protected by the river and other defences.

At the bazaars of Tiflis, as in most Oriental towns, each trade has its separate quarter. The first we came to were the hat or bonnet makers; in tall shops kept by Armenians, the Georgian and Armenian koudy, the Kabardah and Ossety papack made of the prized black and grey Bokhara lamb-skins, and the Persian high sugar-loaf hat, were displayed on pegs overhead and around; the floors of these stalls are 3 feet above the street, and serve as counters, the salesman and workmen squatting on pieces of matting. We then passed the cookshops and the bakers, where the whole process of kneading and baking may be watched; the favourite substitute for bread eaten by the Georgians and Armenians is the tchourekcby, a large and flat piece of dough like a monstrous pan-Beyond these eating-houses is the Tatarsky meydan, a square, where confusion seemed to be worse confounded—for bales and goods lay strewn about, adding considerably to the difficulty of locomotion; our progress here became even slower, but it answered our purpose, for it enabled us to witness strange sights and customs.

From the market-place we got to the wine shops, where the bourdyouky, great buffalo skins, and tyky, goat or sheep skins, filled with the Kakhety wine, are laid on their backs and present the disagreeable appearance of carcases swollen after lengthened immersion in water. From the wine shops we passed on to the sandal and slipper makers, tea-dealers, chandlers, and foreign



We read of skin vessels in the Odyssey vi. and Iliad iii., and in the Georgics, as also in Herod. ii.; and wine skins are in use in Spain at the present day. The largest bourdyouk usually contains 75 vedros; a tyky from three-quarters to one vedro.

goods stores, the boot, brass-work, wool and bedding bazaars, until we at length reached the arms bazaar, perhaps the most attractive of any.

The armourers' stalls, very small, crowded with every kind of weapon, and thrown wide open, are slightly above the footway; the artificers at work were shaping sword and dagger hilts in ivory, bone, or horn, fitting flints to locks, scabbards to sabres, and new stocks to gun-barrels. The connoisseur is certain of finding a prize for his armoury if he carefully examines the shelves and presses, although blades with an inscription in Roman letters, and there are many such, are offered as arms of the Crusaders or of the *Ghenoueztsy*, the Genoese, when they are only too evidently recent importations from Hungary.

A genuine Andrea Ferrara I saw, had just been bought for one rouble! Native weapons are in abundance, such as the Lesghian pistol, Ossety rifle, Daghestan poignard, knife of Imeritia, Damascus sabre, and the blades of Persia of the boasted make of Mourza and of Hadgy Moustapha; but fabulous prices are set on a Kurd shield, a Bashkir's bow, a Hefsour shirt of mail, or a rich Persian breast-plate.

There is little inducement to loiter among the furriers and musical instrument makers with their poor stock in trade, when the silversmiths are so near in their quaint little stalls with glass fronts, where are displayed tempting silver ornaments in the favourite niello—such as dirks, tobacco boxes, belts, brooches, &c., and old Georgian drinking cups and flagons. The flagons called koula, peculiar to Georgia and Imeritia, are spherical with an upright silver spout, upon which is usually inscribed this couplet, 'Koula, thou art for wine, and for the delight of my spirits.' Other flagons

have long spiral necks, single or double, that emit an exhilarating sound to the feaster as he pours the liquor down his throat; for the Georgian is a great toper, three bottles of the wine of Kakhety being his ordinary allowance at dinner. The Georgian is invariably in a merry mood, and rarely allows himself to be depressed by the troubles of life; he loves wine and music, and ever seeks to drive away dull care:

.... omne malum vino cantuque levato, Deformis ægrimoniæ ac dulcibus alloquiis.—Hor.

The process of working the *niello* ornaments at Tiflis is after the following manner:—A silver trinket or plate has a scroll, flower, or landscape deeply engraven on it; into the design is poured a composition of silver, copper, and a small proportion of lead; the ornament is then heated in the fire and rubbed over with borax, replaced in the fire for a short time, then withdrawn and left to cool; when cold it is burnished to a smooth and bright surface.

Contrary to general custom in the East where bazaars are closed from sunset until broad daylight, work is continued at Tiflis after, dusk, by the light of candles fixed in all manner of quaint contrivances for holding them.

In the evening we went to a ball at the Kroujok, 'club,' upon the introduction of a member and payment of a small fee. At 9 P.M. we entered a handsome suite of rooms, quite novel to us in their decorations of curious-looking cornices, brackets, and strange unnatural representations of birds and flowers painted on the walls; while in one chamber, a myriad of small mirrors of every size and form, reflected numberless bright points from the lights in the suspended chandelier. The house had been built as a residence

¹ Notice on the wines of Transcaucasia. Appendix VI.

for himself by a wealthy Armenian, who specially engaged workmen from Persia to carry out his plans; and was purchased by some gentlemen whose happy idea it was to convert the building into a club.

We found the gentlemen in uniform or in evening dress—this was de rigueur; but the ladies appeared in morning costume with remarkable trains, or in sensible short walking skirts, a few only being fashionably attired in toilette de bal; many, being Georgians, were in their national dress, which is still much worn. The kába is more frequently of bright green or blue silk, colours greatly favoured; the skirt and short body are in one, the latter being open exposes the 'sweet chemisette,' called the goulysse pyry, and is encircled at the waist by the sartquely, a broad gaily-coloured ribbon, the ends of which reach in front almost to the feet. The thav-sacravy, 'head dress,' consists of a narrow black velvet band, stiffened, and worn round the brow like a coronet; it is embroidered with gold or silk thread, and is sometimes ornamented with diamonds and other gems, the letchaky, a thin white veil cleverly arranged, falling from it in loose folds to below the shoulders. Married women are distinguished by having their hair dressed to the front in curls and plaits. This costume is the Georgian lady's attire for evening or morning wear, with some difference only in the quality of the materials. In summer a lace shawl is worn when out of doors, replaced in winter by the kutyba, a kind of frock-coat lined with fur and trimmed with gold or silver lace; it is a heavylooking and unseemly garment. The koshcby, a half slipper with the toes turned up, is a cunning device for showing off a pretty little foot in a well-fitting stocking, but then it is only worn at home. To the appearance of the Georgian ladies may literally be applied the remarks made by Jean Jacques Rousseau, in his

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criticism of the Valaisanes:—'Des corps de robes si élevés qu'elles en paraissent bossues, et cela fait un effet singulier avec leur petite coiffure noire et le reste de leur ajustement, qui ne manque au contraire ni de simplicité ni d'élégance.'

The Georgian noble has the gold-laced *tchoha* or frock-coat, with *ourtmaghy*, split-up sleeves that hang from the shoulders; it fits over the *arhalouk*, an under-garment of silk tightened in at the waist with a rich belt at which various weapons, silver mounted and frequently jewelled, are carried.

In the course of the evening the *lezghynka*, the national dance, was performed by several couples. The movements of the lady were always very graceful as she glided along the floor, bashfully hiding her face with her hands and withdrawing from the advance of her pursuer, who moved onwards with a peculiar heel step, persisting in his suit. The music in quick time, but monotonous, is accompanied by the clapping of hands of all the company.

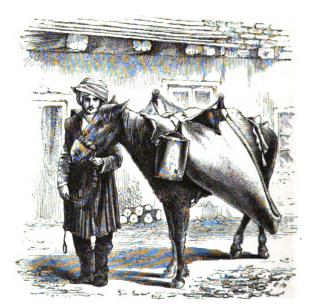
The etiquette of the ball-room at Tiflis is similar to that in Russia. A gentleman may not dance a second time with the same lady in the course of the evening; in a round dance, one, two, or more turns are taken, but if the dancers chance to stop, the gentleman must quit his partner, and without deeming it necessary to conduct her to a seat, he passes on to engage another. Under such a rule, a stranger with few acquaintances is necessarily excluded from the enjoyments of the evening.

But where are the beauties of Gourdjistan? Have the Georgians lost their claim to the empire of loveliness? They certainly have magnificent tresses, and

a Paphian pair
Of eyes which put out each surrounding gen,

but there is a marvellous sameness in the cast of their features; all

have the same expressionless lip and nostril, and an equally passive air; while the seductive little dimple is unknown among them until they age, which they do at thirty, when it suddenly rushes into existence overgrown:



A TOULOUH'TCHYE.

CHAPTER XV.

TWENTY-FIRST DAY.

Reception by the Grand Duke Michael—Poor petitioners—The Grand Duchess Olga—
Persian bazaars—The Bourka—The Great Prison—Nationalities of the inmates—
Cathedral of Zion—St. Nina's Cross—Catholicos of Georgia—The Georgian and
Russian churches—The Exarch—Prince Tzytzyanoff—A miraculous image—Sacred
edifices—Nuns of St. Stephen—Evening concert—Purification.

AT an early hour I received a communication from the Maître de la Cour,1 who informed me that His Imperial Highness the Governor-General would receive me at the general levée at one o'clock. On arriving at the palace, I was conducted up some stairs, passing on the way a goodly number of the working-class of both sexes, and ushered into the reception chamber, a large hall with life-size portraits on its walls of the several governorsgeneral of the Caucasus. In it were assembled many officers in full dress, and a few gentlemen in plain clothes, all having their breasts liberally sprinkled with orders. The conversation was general and loud, until of a sudden the buzz ceased and the Grand Duke entered the room attended by an aide-de-camp. He is slight and of tall stature, with an agreeable expression of countenance, and courteous and easy in his manner; he was plainly attired in undress. He addressed a few words to each officer, and directed that I should be conducted to his cabinet,

¹ Prince Leoff Paylovitch Ourousoff.

where he would see me in a private interview; this I took as a compliment to my nationality and to the uniform I had the honour of appearing in. His Imperial Highness addressed me in English with tolerable fluency, and occasionally in French, and after conversing for twenty minutes dismissed me with much affability.

On returning to the hall, I found it occupied by the poor people I had seen on the landing, who were now pressing around the door leading to the private apartments, in their anxiety to present to the Grand Duke, on his appearing, their plaints and petitions, to all of which he would give a hearing; a wise indulgence in the centre of a vast and uncivilised territory, to a people not yet used to and unable to appreciate the establishment among them of courts of law and justice. The task imposed upon the Grand Duke on these occasions is eminently perplexing, for in some cases he is appealed to that sentences already passed by the law may be revoked, and in others he is besought to stretch out his hand to stay impending trials, and indeed to aid in the perpetration and encouragement of all manner of unfair dealing.

K—— had the honour of being received by Her Imperial Highness the Grand Duchess Olga, who has a thorough knowledge of the English language, and spoke of England with sentiments of great regard. Her Imperial Highness condescended to permit us the use of the 'Times' during our stay at Tiflis.

Besides the Armenian and Georgian bazaars already visited, there is the Persian bazaar on the left bank of the Kour in the Avlabar quarter, which is readily reached from the Tatarsky meydan by crossing the Meteky bridge. The Persian bazaar is of peculiar construction, being a long, wide, but gloomy gallery with

vaulted roof, the stalls upon either hand being lighted through small openings in the domes overhead. Carpets from Tabreez, and silks from Shemahà and Nouha, for shawls, sashes, divans, curtains, and bed covers, delight the eye; but here as elsewhere it is necessary to bargain to avoid being defrauded; the rule in making purchases, is to deduct a fourth part of the sum asked, when an offer of the balance is invariably accepted.

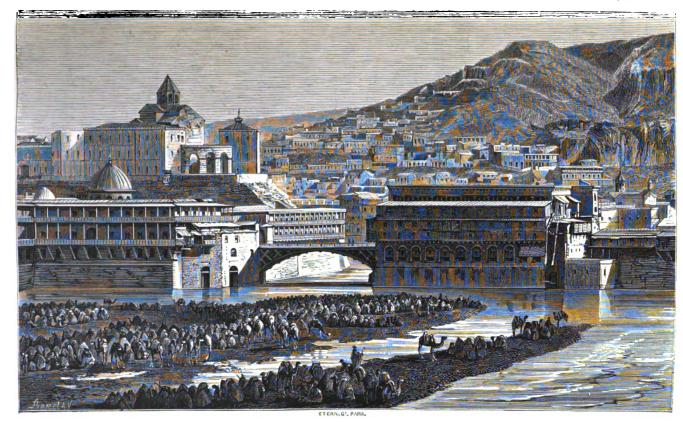
Near the Persian bazaar are the leather workers and bourka makers. The bourka is a cape of the coarsest felt, looking like a sheepskin from the long hairs outside; it is sometimes white, more frequently black, worn loosely at the neck chiefly by the mountaineers, and so contrived as to slue round the body for protection in front, at the back, or upon either side, according to circumstances, against cold winds and rain, and is of most service when the wearer is mounted. The best bourkas are made in Kabardah, and sold at Vladykavkaz.

High above the shops is the old fortress, which encloses the prison and the ancient Church of Metehsky, 'of the rupture,' said to have been founded at the same time as the city, and to have received its distinctive name on being restored by one of the kings of Georgia, who thus did penance for having unnecessarily gone to war. M. Brosset states in a note in one of his works, that he had been informed by a Georgian, in reference to the Church of Agarac which was the metok of Somkhety, that metok signified the residence of a vice-bishop; the transition from metok to metehsky is not great, and a more probable derivation of the title is obtained; this fortress church is considered a notable specimen of early Georgian architecture.

The fortifications of Tiflis in the seventeenth century have been thus described by an Eastern traveller:—'The fortress consists of two castles opposite to each other on the banks of the Kur, which separates the rocks on which they stand, and which are connected above by a bridge leading from one castle to the other. The great castle is on the south side of the Kur, and the small one on the north of it the circumference of the largest castle is 6,000 paces, the wall 60 cubits high, with 70 bulwarks and 3,000 battlements, but no ditch; the water tower which supplies water to the garrison in time of siege is situated on the Kur. In the castle are 600 houses terraced, some with and some without gardens, the palace of the Khan, a mosque, and a The small castle was built by Yezdejerd Shah; it is of stone, in a square form, with only one gate at the head of the bridge, and has no Bezestan or Imaret. Three thousand watchmen light fires every night, and continually cry khoda khob-" all's well." Though it is a Persian town, yet its inhabitants are for the most part Sunnis and Hanefis, from the time of the Ottomans.'1

Permission to visit prisons is never given in Russia with good grace; application has to be made to the governor of the town, who takes some time to think about it. In describing the prison at Odessa, I endeavoured to point out its painful condition and baneful system, but I had not then seen the jail at Tiflis. I have visited the Turemny zamok, otherwise Litoffsky zamok, the great jail at St. Petersburg, where order, cleanliness, and other civilising influences are at work; but here, in one of the chief cities of a vast empire, where all the luxuries and many of the refinements of civilisation are to be obtained and enjoyed, are brutally herded together a mass of our fellow-creatures, not only

¹ Travels in Europe, Asia, and Africa in the seventeenth century, Evliya Effendi; translated from the Turkish by J. v. Hammer, London, 1846, ii. p. 172.



VIEW OF TIFLIS.

SHOWING THE RIDGE OF SOLOLAKY, METEKY BRIDGE, AND OLD FORTRESS.



guarded by lofty walls and secure portals, but menaced at every step by the bayonets of a rude soldiery; yet the necessity for humane treatment would rather suggest itself here, in the guardianship of a heterogeneous and semi-barbarous assemblage of men, many with scarcely a nationality, more without a home.

What the State allows for the maintenance of an ordinary prisoner, and what his cost actually amounts to, are two different matters; there can be little doubt that at St. Petersburg the seven copecks allowed for his keep are invested for his benefit, both as regards quantity and quality. He has meat every day except on Wednesdays, Fridays, and fast-days (not a few in holy Russia); a loaf of good black bread weighing 10 lbs. is the daily ration for four men, and he has as much kvass as he can drink. How different at Tiflis, where, if quantity is a desideratum, quality is none! The price of provisions in the Caucasus is considerably less than at St. Petersburg; it might therefore be expected that the prisoners would live at least equally well at Tiflis as they do at the northern capital; but this is far from being the case, and the question therefore arises: What becomes of the balance?

Scrupulous care is taken to keep Christians apart from those of other religious persuasions. The actually Christian provinces in the Caucasus are Georgia, Imeritia, Mingrelia, Gouria, and Armenia; the nominally Christian are Abhase, Ossety, and Swannety; and among the Mahomedan provinces are Daghestan, which includes the Tchentchen, Lesghians, Derbend and Koubash; Bakou, Shirwan, Karabagh, Tchatalish, Lencoran, &c., &c.

Returning through the bazaars, we stopped to see the Georgian Cathedral of Zion, which dates from the fifth century, and was last restored in the early part of the eighteenth century. To the right

M

VOL. I.

of the 'holy doors' inside this church is a silver casket, which contains unquestionably the most precious relic in Georgia.

When St. Nina preached Christianity in Karthly at the beginning of the fourth century, she made for her own use a cross of vine-stems and bound it with her hair; it was the first cross raised in Karthly, over the spot on Mount Karthlos, whence, through the efficacy of her prayers, was overthrown Aramazt, the idol of the Karthlosides; that cross is now preserved in the casket. In 1811 it was offered to the Emperor Alexander, who accepted the gift, but instantly caused it to be returned to Georgia.

It is related that after Djelal-eddin, Sultan of Khorassan, had overrun the kingdom, 1225-30, and made the conquest of Tiflis, he destroyed the dome of this cathedral, and threw a bridge from his palace to its roof, that he might have the gratification of treading a Christian temple under his feet.

The Cathedral of Zion was the church of the Catholicos of Georgia. When that dignitary was resident at Mtzkhetha he was styled the spiritual king of the country, and was treated with honours similar to the monarchs. The Catholicos was elected by the bishops; he consecrated the king, the *mthwars*, archbishops, metropolitans, and bishops, at the time that the Church of Svety-Tzk'hovely, 'pillar of life,' at Mtzkhetha, was the head of all other churches.²

It was towards the close of the fifth century that the Georgian and Armenian Churches separated, for the latter, being imbued with the ideas of Eutyches, rejected the decisions of the Council of Chalcedon; a century later, the Georgian and Russian Churches united.

The office of Catholicos of Georgia, now long suppressed,

¹ Or erystavs.

² Brosset, Hist. de la Géorgie, i. p. 229.

has been substituted by a Russian exarch who is resident at Tiflis, and is styled Exarch of Georgia and Archbishop of Karthlyny and Kakhety; he is a member of the synod at St. Petersburg.

The Georgian Church may be considered in all respects identical with the Russian, but there are instances in which the exarchate tolerates the use of the old Georgian liturgy and some of its rites.

In front of the Cathedral of Zion is the belfry restored by Prince Tzytzyanoff, with contributions from prize-money received by the troops after the storming of the fortress of Hadjinsk. Tzytzyanoff, who has already been noticed in these pages, was Commander-in-Chief of the Russian forces, and had proceeded in 1806 to open negotiations with the chief of Bakou for the surrender of that fortress, when he was met with an act of treachery as flagrant as that to which he himself was about to invite the governor to commit; ¹ for he was assassinated on approaching the walls of the town to hold council, as pre-arranged, with the Khan; his head was immediately sent as a trophy to the Shah, and the remains were subsequently interred in the cathedral, by his successor the Marquis Paolucci.

When Aga Mohammed devastated Tiflis, he razed to the ground the palace of the kings of Georgia; the site remains, and near it is the venerated Church of Antchyskatsky, where we saw another precious relic of much repute among the Georgians; a miraculous image of great antiquity 'not made with hands,' and brought from the episcopal city of Antcha. The richly jewelled frame bears the following inscription: 'By command of the great Queen of Queens, Thamar, the crowned of God, who has made an offering of the materials, I, Ivanè Antchel Renael, have

¹ Watson, Hist. of Persia, &c. : p. 151.

caused the frame of this mighty image to be made; may it protect Her Majesty now and to eternity. It has been made by Beka. Christ have mercy upon him.'

There are about fifty sacred edifices in Tiflis. The principal church of the Armenians is the Pasha Vank, a handsome building within a high-walled enclosure; an inscription below a window records that it was erected by Ghoulants Khodja Giorgi, in the reign of Vakhtang VI., 1719–24; the Georgians have given the name of Pasha Vank, because they say it was erected by a Turkish pasha who had embraced the Christian faith.

Full service is performed on Sunday mornings at the Church of St. Stephen by the nuns of the convent, who drawl out the prayers, but do not meddle with the sacraments; it is impossible to conceive a service more purely mechanical and unimpressive. The members of the community are ladies of birth and fortune, who bring with them a dowry for the benefit of the sisterhood; their dresses in pearl grey, bright blue, deep violet, &c., are of damask and *moire*, fitting close to the neck, the head, including the chin, being bound up in black silk, while a large tulle veil falls down the back, covering the shoulders.

A concert was given in the evening by the Amateur Philharmonic Society, under the patronage of the Grand Duke and Grand Duchess, who honoured the performance with their presence. The Georgians pride themselves on the prolific musical talent that is born among them, and form the majority of the members of this society; the music played was Russian, being selections from L'voff, Varlamoff, Glinka, and others; but some Italian airs were sung with much effect by a gifted lady, the wife of an officer in the garrison.

In the course of the evening we observed a practice common

¹ Brosset, Voy. Archéo. Rapp. v. p. 30.

enough in Russia, but the salubrity of which may be doubted. As in other parts of the Continent of Europe, the Russians are much given to sitting in close and ill-ventilated rooms; doors are kept shut, and windows fastened, even in fair weather, the necessity for a continual supply of oxygen being seldom recognised, and in lieu of a judicious purification of the atmosphere, recourse is had to the burning of incense, and agreeable odours are substituted for the needed fresh air.



GEORGIAN FEMALE WEARING THE TCHADRA.

CHAPTER XVI.

TWENTY-SECOND DAY.

A merry officer—The Bagration-Moukhranskys—A Georgian tradition—Town of Gori—Its defences—Churches—Clubs—A native saddle—Rock of Ouplytz-tzykhè—Excavated chambers and crypts—Their distribution—Origin—Crypts at Vardagh—Royal sepulchres—Arrival at M'zhett.

THERE are two localities of much interest within easy distance of Tiflis by rail: the one is M'zhett, the ancient capital and residence of the kings of Georgia; the other Ouplytz-tzykhè, a rock-cut town near the old fortress of Gori.

Accompanied by an Italian named Ferrari, engaged for a few days as interpreter, I took a ticket at the Tiflis terminus for the 10 A.M. train, which, however, did not start until 11 o'clock. In the same compartment were two Russian officers who spoke French with fluency, and it was an agreeable surprise to me when I learnt that they were proceeding to Gori expressly to visit la ville des cavernes. We arranged to go together, and believing that with such desirable companions the interpreter might be dispensed with, I instructed Ferrari to leave the train at M'zhett and engage a room at the posthouse, where I should pass the night on my return from Gori.

Matters, however, did not work quite smoothly. One of the gentlemen, of a peculiarly sociable and mirthful disposition, amused himself at each station when the train stopped for a few moments,

by partaking largely of vodka, and generously insisting upon treating everybody he chanced to see to a glass; in this he was not beset by difficulties, nor had he to exert his powers of persuasion with many. By the time we reached Gori, our jovial friend had become so unsteady and irresponsible, that his brother in arms, offering many apologies, begged I would excuse la mauvaise plaisanterie, and expressed his deep concern at being unable to accompany me as he had purposed. I now regretted having left Ferrari behind, but there was no help for it, so I walked into the town, and with the aid of an Armenian gentleman a horse and guide to Ouplytz-tzykhè were soon obtained.

But I must return to the third railway station from Tiflis, to call attention to an old castle of the Bagrations, perched like an eagle's eyrie on the peak of a rock to the right of the road, where the Ksanka, a tributary, joins the river Kour. The rock, which rises perpendicularly, has three of its sides laved by these streams, and on the land-side is inaccessible and secure from assault.

The Princess Bagration-Moukhransky,¹ to whose family the castle belongs, and whose acquaintance I had the pleasure of making at St. Petersburg, related the tradition that when the Persians had overrun Georgia, this fastness, the last to fall, sustained a lengthened siege. The enemy summoned the Georgians to surrender; in reply, the Georgian chief mocked the invaders by causing a

¹ The Bagration-Moukhranskys, who took precedence in Georgia immediately after the Royal house, are descended from Bagrat, son of Constantine king of Karthly. Bagrat's brother, George IX., reigned from 1525 to 1534, and Bagrat received in appanage the domain of Moukhran, which lies to the north of the Kour, between the rivers Aragva and Ksanka, and is so called from moukha, 'the oak,' of which there are great forests. At the extinction of the direct line in 1649, the Moukhrans were called to the throne, but their succession ceased in 1744, when the kingdoms of Karthly and Kakhety became united under the Bagrations, or Bagratides, of Kakhety.

magnificent salmon to be sent to the Persian commander, with the intimation that so long as he could get fresh fish and fresh water he should continue to hold out. The subway, by which communication was at that time maintained with the river, no longer exists.

There are few places more picturesquely situated than is Gori. It has been a matter of regret with the Russian Government, that upon the annexation of Transcaucasia, the fertile and more suitable district of Gori was not selected for the site of the chief town, in preference to the dreary valley where lies Tiflis. Dubois asserts this fact, and alludes to the disappointment of General Yermóloff at seeing Gori when too late, Tiflis having already been fixed upon for the capital.

Gori lies at the limits of a glorious plain, where two streams, the Bleejah'va and Medjoura, unite and fall into the Kour. The city, which, according to M. Brosset, takes its name from a neighbouring hill, was founded by David II. in the tenth century, and is built at the foot of an isolated eminence upon which is a considerable fortification that encloses a church of antiquity. The fortress in its present form was constructed in the reign of Rustam, 1634–58, and destroyed by Nadir Shah. It is asserted on local tradition, that the Emperor Heraclius kept his treasures in the fort, whereby the hill became named 'the Golden Mountain.'

In the Ouspenye, 'Church of the Assumption,' at Gori, is preserved an image that was the gift of the Emperor Justinian. There is also a church of the seventeenth century, erected by some Capuchin friars who were sent from Rome on missionary duties.

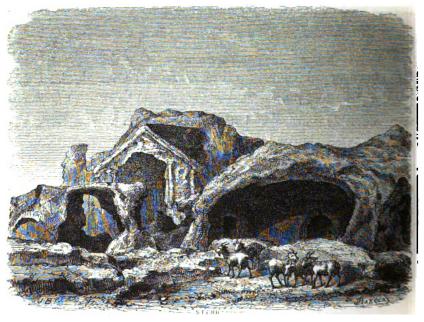
The inhabitants of Gori are principally Armenians. There are no inns, but travellers may rely upon obtaining a bed at one or the other of two clubs in the town, on presenting their cards to a member. The majority are Armenians, a people invariably well disposed and ready to be of service to Englishmen.

Quitting the town for the crypts, the road traverses a large cemetery, where are several small chapels, and passes thence over a succession of plateaux divided by small ravines. I unhappily rode a native saddle, a simple and ingenious instrument of torture. The very hard seat sloping à dos d'àne, is fully eight inches above the horse's back; short stirrup leathers, not made to lengthen, raise the knees to a level above the waist, and stirrups barely three inches wide complete the diabolical contrivance. Any more effective plan for checking all circulation can scarcely be imagined. I impatiently awaited the moment when I should be relieved from my uncomfortable position, and had determined on walking back, the distance being only eight miles.

No cicerone was needed to call attention to the strange-looking cliff of considerable extent that we were nearing, with its irregular and serrated summit, and having on the face of it innumerable crypts and caverns. At the foot of the cliff is the hamlet of Ouplytz-tzykhè, where some good-looking Armenian youths offered to be our guides; I told them I wanted to see the little chapel in their hamlet, a building of great antiquity, but the priest was absent and had taken the key with him.

To mount the cliff, we walked up a narrow trench hewn in the rock along the south approach, and by a gradual winding ascent entered what appeared to be a street with small, very small habitations, now roofless, arranged terrace-like the one beyond the other upon either side. At the end of it, near the summit, is a large vaulted chamber open to the south, hollowed out of a conspicuously high piece of rock. The ceiling is artistically and tastefully sculptured with designs in regular octagon, and about

the front are the remains of exterior decorations, such as pillars, &c., but the hand of time has committed sad havoc. This chamber, unique in itself, which communicates with others of smaller size and of a distinct kind, measures 13 feet by 13 feet, and is about 18 feet at the highest part of the vault. In its front, from whence is obtained a commanding view, the rock has been ex-

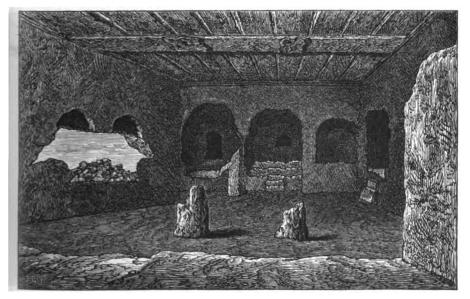


VAULTED CHAMBER. OUPLYTZ TZYKHÈ.

cavated to leave an open space and a breast wall at the edge of the cliff. Had this been a royal residence or a fane?

In another direction is a large rectangular apartment that also calls for special notice; it is 24 feet by 22 feet, and 16 feet in height, faces the east, and is the finest example of several excavations that approach it in style. It is ornamented with mouldings in relief along the walls and ceiling, which had been

supported beneath an imitation beam by two central pillars with ornamented bases; the roof at the front, which is completely open, projects slightly, but does not appear ever to have been supported. This chamber also communicates with others, all being provided with apertures for light, with seats, reclining places, recesses, and deep receptacles in the floors for the conservation of supplies. The rock of Ouplytz-tzykhè is everywhere perforated with caverns



RECTANGULAR CHAMBER. OUPLY 12-TZYKHE.

and crypts of various dimensions, but all are of lesser pretensions than the two that have been described. In none has one stone been laid above another, be it rough or hewn; no bricks, no fragments of rock, have been employed for the purpose of erecting, roofing, partitioning, or paving. Ouplytz-tzykhè is a town—there can be no other designation for it—consisting of public edifices, if such a term may be employed, of large habitations presumably for the great, smaller dwellings for others, each being conveniently

divided, and having doorways, openings for light, and partitions, while many are ornamented with cornices, mouldings, beams and pillars. The groups are separated by streets and lanes, where steps have been cut for facilitating ascent and descent, and grooves, unquestionably intended for water-courses. There are likewise open spaces or squares, and yet the whole has been entirely hewn and shaped out of the solid rock, demonstrating, in the general distribution and economy of space and material, the rarest ability in engineering and architectural skill; credat Judaus. A deep and steep hollow in the lower part of the rock, is believed to have been a subway of communication with the river Kour.

Ouplytz-tzykhè, 'fortress of Ouphlis,' called by the natives 'the fortress of the Lord,' is stated in the annals to have been projected and completed by Ouphlis, son of Mtzkhethos and grandson of Karthlos, after whom Georgia was first named Karthly; 'Karthlos was the son of Thargamos, who was the great-grandson of Japhet, the son of Noah! We read, however, in Genesis x. iii., that Togarmah was the son of Gomer, who was the son of Japhet. M. Brosset observes, that it is not known upon what authority these statements of the Georgians are founded, except that they have partly quoted them from the earliest Armenian writers, who are believed to have received the traditions from the Georgians.

Ouplytz-tzykhè is also mentioned in the annals as having been a fortress in the time of Alexander of Macedon; that it was enlarged by king Arshag, 20 B.C., besieged and taken by Constan-

¹ Karthlos, the patriarch of the Iberians and Georgians, is stated to have first settled in that part of the country where is now the rivulet Karthly, near M'zhett. Karthly or Georgia was called Djorgian by the Arabs in the seventh century, and Gourdjistan by the Persians in the tenth century. The name Georgia is probably after the Giorgi, one of the Caspian nations mentioned by Pliny, although the clergy affirm that their country was called Georgia in honour of St. George the Cappadocian martyr, who is its protector and tutelary saint.

tine, king of Abhase, 881-923, and that it was an inhabited city up to the domination of Bagrat III., 980-1014.

Whatever the earliest history of this remarkable place, one cannot be inclined to concede that, like most rude crypts, it constituted, as we now see it, the refuge of a barbarous or oppressed race; the methodical distribution and internal ornamentations, with the provision made to meet domestic requirements, proclaim it to have been rather the abode of delight during the oppressive heats of summer, of a significant and advanced people in comparatively late times, after 'the caves, the high places and pits,' I had undergone extensive alterations to make them habitable.

On the river's left bank, and opposite to Ouplytz-tzykhè, are other crypts near Myndory.

The grottoes and excavations at Vardsy or Vardagh,² in the province of Ahal-tzykhè, are in some respects similar to the crypts of Ouplytz-tzykhè, but they are fewer in number and devoid of any architectural ornamentation. They were commenced by George III., 1156–84, and are supposed to have been completed by the great Queen Thamar, his daughter. Some of the sovereigns of Georgia were interred at Vardsy, which disputes with Ghelath the burial-place of Thamar.

As I was hastening on my way back to Gori, for the shades of evening had put an end to further exploration, I met my fellow-travellers of the morning on their way to the *cavernes*; the bacchic soldier had recovered from the effects of the fluid which confounds

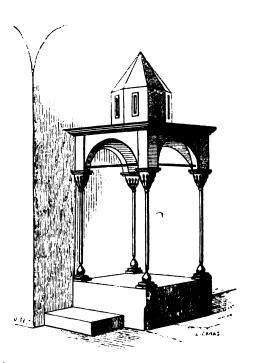
the chemic labour of the blood, And tickling the brute brain within the man's Makes havoc among those tender cells, and checks His power to shape—

¹ Sam. xiii. 6.

² Anciently Vard-tzykhè.

and sat his horse steadily enough. I subsequently learnt that they passed the night at the hamlet, spending the following day in 'the fortress of the Lord.'

There is a fair refreshment-room at the Gori railway station. The train from Poti did not arrive until 7.30 P.M., considerably after the hour that it was due; and at 9.30 I was in my room at the post-station of M'zhett, an apartment specially furnished for the use of generals, and therefore the best in the house; for generals jouent un grand rôle in Russia, and particularly in the Caucasus.



CANOPY OVER THE THRONE OF THE KINGS OF GEORGIA AT MIZKHETHA. SEVENTEENTH CENTURY.

CHAPTER XVII.

TWENTY-THIRD DAY.

An Imperial hand-basin—Russian Ablutions—Mtzkhetha, the capital of Karthly—Kings of ancient Georgia—Georgian alphabets—Conversion of the Karthlosides—The Cathedral at M'zhett—Relics and Miracles—Tombs of Kings—Annexation of Georgia to Russia—Chapel of St. Nina—Disturbed graves—Lermontoff the poet—The Iron Castle—The Orbeliani family—Presbyter John.

WHEN the stóroj was directed this morning to bring in some washing utensils, that domestic re-entered the room with a slop basin of brown ware and a kitchen clout; the latter I could dispense with, for I had my own linen, but I maintained that as I was occupying 'a general's room,' I was entitled to a general's wash-hand basin. The stóroj insisted that there was nothing else. Ferrari, a useful man upon such occasions, then applied to the station-master, who himself appeared and supported the statement of the stóroj. Showing some official papers with which I had been provided, I again asked for a general's washing gear. 'The generals have nothing better when they come here—this is all I have for them.' 'Well,' I replied, 'I may be more particular than your generals, but pray let me have something cleaner and larger.' Here the station-master seemed to lose all patience, for he crossed himself and spat, and cried out: 'But if I tell you that Mihail

^{1 &#}x27;Watchman' at post-stations, who attends to the wants of travellers.

Nicolaevitch has been satisfied with this!' 'What! the Grand Duke!' 'Certainly,' he replied. The impudence of the old fellow was admirable, and as I felt the wind taken out of my sails, I was under the necessity of submitting, and performing my ablutions d la Russe. The Russian washes himself thus: an attendant pours out as much water as will fill the palms of both hands, and the palms, so filled, are carried up to the face rapidly several times, until it is completely wetted. The moujyk¹ needs no attendant, for he fills his mouth with water, and squirts it in small quantities at a time into his hands. Both processes are very simple if not quite effective!

The city of Medzkhitha, Mtzkhetha, or Mychete, the Μεστλητα of Ptolemy,² and now called M'zhett, was founded by Mtzkethos, the eldest of the giant sons of Karthlos, whose dominion extended from the river Aragva, on which the city was built, to the Sper, 'Black Sea.' Its wealth and power ensured it the precedence over all other cities, and acquired for it the name of Dedak'halak'hy, 'the mother city.'

The first king of Karthly was Pharnawaz, 302-237 B.C., who fixed his residence at Mtzkhetha, the seat, previous to his reign, of the ruler of Karthly, whose title was mamasaklysy, 'head' or 'lord of the house.' Pharnawaz caused a great idol to be set up over the grave of Karthlos, and called it after himself Aramazt, his name in Persian. The idol was on the hill of Karthly, where had stood a fortress erected by Karthlos, on the right bank of the Kour to the west of Mtzkhetha, and which afterwards was called Armazttzykhè, 'fortress of Armazt,' probably the Harmozica on the Cyrus, 18 stadia from Seusamora, afterwards the fortress of Samthavro. Pliny calls it the strong city of Harmastis.

^{1 &#}x27;Peasant.' 2 Ptol. Geog. V. ii. 3 Strabo XI. iii. 5. 4 Pliny VI. x.

Pharnawaz, who was a man of genius as well as a bold soldier, originated the orthography of the Georgian language. The Georgians have two different alphabets, the military or vulgar, and the ecclesiastic, and it would be interesting to know which of the two was invented by Pharnawaz. According to the traditions of the Georgians, it was the military alphabet, doubtlessly so entitled because the people were exclusively addicted to warlike pursuits. Some of the military letters, from their rounded and graceful forms, much assimilate the Zend alphabet, as has been shown by the learned Anquetil-Duperron, and others bear a striking resemblance to the Sanscrit. With regard to the ecclesiastical alphabet, it appears to have been introduced by Mesrob from Armenia in the early part of the fifth century.

Mtzkhetha continued to be the residence of the monarchs of Karthly until the reign of Datchy, who removed the capital to the new city of Tbylysys-Kalaky, founded by his father Vakhtang, as already noticed. From that period Mtzkhetha declined, but it continued to be the seat of the patriarchs.

It was in 322-24 that the King Miriam, and his subjects, became converted to Christianity by Nouny or St. Nina, who, according to some accounts, had escaped the persecutions of Tiridates when Rhipsime and other martyrs suffered death. Through the interposition of her prayers the pagan altars were overturned, after which she prevailed upon the people of Karthly to desist from offering human victims as sacrifices.

M'zhett at present consists of a few cottages and doukanns irregularly scattered, the villagers being engaged in an extensive trade in coarse pottery. In their midst is a high battlemented

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¹ Mem. de l'Acad. des Inser. et Bell. Lettres, xxxi. p. 339.

² Brosset, Hist. de la Géorgie, i. p. 43.

wall, which encloses the cathedral and some insignificant buildings for the accommodation of the clergy. This church, probably the handsomest in the Caucasus, stands over the site of a sanctuary erected by King Miriam upon his conversion, wherein to deposit the seamless garment of our Saviour, which had fallen by lot to the Jews of Mtzkhetha, and was brought hither by one Elioz. The sanctuary, consecrated to the twelve Apostles, was replaced by Mirdat III., 364-379, with a larger edifice in stone, named Svety Tzk'hovely, 'pillar of life,' and in the fifth century it became the see of a bishop. George VI. afterwards rebuilt the cathedral, which, having been destroyed by Tamerlane in the fourteenth century, was restored by Alexander in 1656, and a cupola was added by Rustam. It was finally embellished in the early part of the eighteenth century by Vakhtang V.

We applied for permission to see the church, when the *decanos*, arch-priest, firmly but most courteously insisted upon accompanying us; he was replete with the traditions and legends of Georgian chroniclers.

The edifice has a handsome porch, and is ornamented on the exterior with ceillets, mullions, and sculptured crosses; the interior is cruciform and illuminated by a great dome. In this church were crowned and lie buried many of the sovereigns of Georgia, and not a few of the patriarchs; the throne of the latter, gaudily painted, is to the right under the dome, and in the south transept is a small raised platform with marble canopy, under which the kings sat. In the body of the church is a lofty tabernacle, the samprone, 'place whence issues sacred oil,' covered with frescoes illustrating the life of St. Nina. Beneath this monument was buried the seamless garment of our Saviour, the handiwork of the Virgin Mary, from which came the supply of 'the sacred oil.' When the

Persians invaded Georgia, the priceless relic was sent for safe custody to Moscow, where it has since remained. Another relic, formerly the property of this church, was the habit of the prophet Elias, which used to be kept inside a railing in the south aisle.

In front of the *ykonostass* are two marble sarcophagi, over the remains of the two last kings of Georgia, Heraclius and George. The inscription in Russian on the tomb of the latter runs thus:—

'Here rests the Tzar George, who was born in 1750. He ascended the throne of Georgia in 1798, and desiring, from love for the welfare of his subjects, to secure to them for ever their well-being, ceded Georgia to the Russian Empire in 1799. He died in 1800. With the view of preserving to future generations the memory of the last Georgian Tzar, the Marquis Paolucci, Commander-in-Chief, caused this monument to be placed here, in the name of His Majesty the Emperor Alexander, in the year 1812.'

The renunciation of his crown in favour of the Emperor of Russia by the Tzar George XII., in the name of himself and of his successors, we are told drew down upon him the hatred and curses of the nobles of his country. His queen was ashamed of the pusillanimity which had induced her timid husband to yield compliance to the insidious demands of the agents of Russia, and when it was wished to arrest her person in order that she might be conveyed to Moscow, the indignant princess drew her dagger and wounded the Russian officer 2 who had attempted

^{&#}x27; This sovereign is styled George XIII. by the Georgians, George XI. having reigned twice.

² The wounded officer, General Ivan Petrovitch Lazareff, expired immediately.

to seize her.¹ Prince Alexander, the younger brother of George, was not disposed to see the crown thus pass from his father's family without making an effort to secure it for himself. He used his utmost endeavours to raise a general revolution, but the chiefs of the country saw the hopelessness of attempting to throw off the Russian yoke, unless they could obtain the armed support either of Persia or of Turkey. His schemes became known at Tiflis in time to admit of measures being concerted to thwart them, and General Lazareff gained a decisive victory over the hardy followers of the Georgian prince on the banks of the Lora.

After the annexation of Georgia to Russia, the Emperor Alexander issued a proclamation to the Georgian nation, dated September 12, 1801, of which the following is an extract. 'Ce n'est pas pour accroître nos forces, ce n'est pas dans des vues d'intérèt ou pour étendre les limites d'un empire déjà si vaste, que nous acceptons le fardeau du trône de Géorgie; le sentiment de notre dignité, l'honneur, l'humanité, seuls nous ont imposé le devoir sacré de ne pas résister aux cris de souffrance partis de votre sein, de détourner de vos têtes les maux qui vous affligent, et d'introduire en Géorgie un gouvernement fort, capable d'administrer la justice avec équité, de protéger la vie et les biens de chacun, et d'étendre sur tous l'égide de la loi.' 2

The graves of the sovereigns of Georgia and of the patriarchs are simply overlaid with a slab, the inscriptions they bore having become generally illegible. Over one tomb is inscribed in Georgian letters:—

- 'I Mariam, queen of Georgia, daughter of Dadian, have taken
- ¹ When Queen Maria was being conveyed to Russia by General Toulchkoff in 1803, an attempt at rescue was made in the pass of Darial by the Ossets.
 - ² Watson, Hist. of Persia, &c., p. 142.

possession of this little tomb. You who look upon it, for the love of Christ pray for me. In the year of Jesus Christ, 1680.'

On another tomb in Arabic:-

'Whilst reigning over my royal states, in the fifth cycle of my reign, the world visited us with an untimely and afflicting death, for our consort the Queen Thamar was hidden from our eyes. In our desolation we brought her to this sepulchre, which is our own, and we caused this slab to be placed over the coffin. All you who read this, recite a prayer. Should any person through violence or cupidity, be he king or dydébouly, destroy or injure this tomb, may he be judged for our sins, upon the great day of judgment. In 7192 from Adam, in the paschal year 372-1684.'2

We asked to see the thesaurus, but the *decanos* assured us that there were no jewels, plate, or MSS. at M'zhett, a statement which scarcely agrees with the report made by M. Brosset in his *Voyage Archéologique*. We were shown one relic only, a *plashtchenýtza*, which produced such a murrain and so much disease in Tamerlane's camp after that chieftain had converted it into a saddle-cloth for his own use, that it was immediately restored to save his forces from utter destruction.

At a short distance from the cathedral, in a westerly direction, is the convent and church of Sampth'avrok, also founded by Miriam, and since subjected to the same destinies as the mother church. One of the sisters readily offered to conduct us, and pointed out within the court a small chapel where had stood the hut of St. Nina when she first arrived at Mtzkhetha in 318, and in which she prayed



¹ Grandee- the highest rank of nobility in the kingdom of Georgia.

² Brosset, Voy. Archéo. Rapp. I.

^{*} The pall that covers a sepulchre of Christ in Passion week; it is usually of rich velvet gorgeously embroidered in gold, and having upon it a figure, also embroidered, of the dead Saviour.

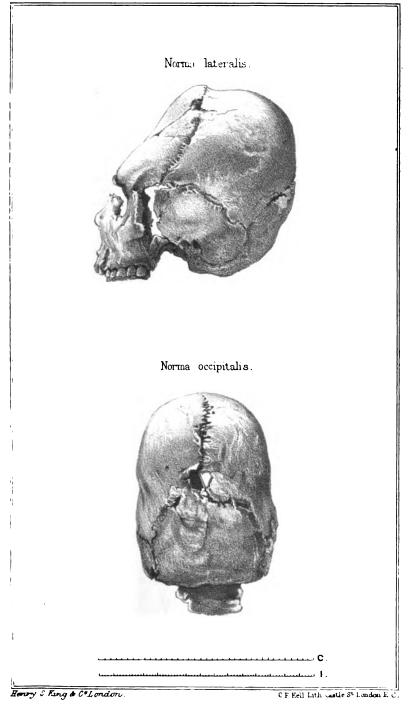
with her cross of vine-stems. We were also shown the foundations of the palace of Vakhtang *Gourgasal*. In a northerly direction above the post-road is a small eminence, on which are the ruins of the fort Natgh'k'hour, 'place where has been a citadel,' which was probably one of the defences of the ancient city.

In the spring of 1871, when the new road from Tiflis to Vladykavkaz was being constructed, a cutting was made through a slightly elevated piece of land, a ploughed field at the foot of Natgh'k'hour, and close above the old road on the right bank of the Aragva. In clearing away the soil many graves were disturbed, the form and contents of which were of a nature to induce the Government to employ M. Baïern, of Tiflis, to prosecute researches in the summers of 1871-72-73, when that gentleman laid open upwards of 200 Similar burial-places have since been discovered to the tombs.1 east under the Zedadjeny ridge on the left bank of the Aragva, by which it may be inferred that the old city extended in that direction. On the hill above the junction of the two rivers, are the ruins of the Djouarys Sagdary, 'church of the cross'; it is also called Diouary Patyosany, 'the venerable cross.' It was here that St. Nina replaced an idol with the cross, and hither came some of the Syrian fathers to live and preach. In holy times invisible means of communication existed between the tower of this church and the cupola of the cathedral, of which the saints in both sanctuaries availed when they desired to confer speedily and unseen! The 'church of the cross' dates from the seventh century, having been constructed by Prince Dimitri, son of the dynaste Stephanos I.; it is covered with inscriptions in Georgian. Lermontoff,2 the gifted

¹ See Appendix VII. for a description of six graves opened on this site.

² Mihail Youryevitch Lermontoff, born 1814, died 1841, claimed descent from Thomas the Rhymer, Lermont or Learmont of Ercildoune, a village on the Leader, two miles above its junction with the Tweed. See Contributions to Minstrelsy of the Scottish Border

THE CRIMEA AND TRANSCAUCASIA.



MACROCEPHALOUS SKULL.M'ZHETT.

See Appendix VII.

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Russian poet, has made this 'holy place' the scene of his beautiful poem Mtzyry, 'the novice.'

Near the post-station, the road winds at the foot of a hill whereon had stood the city of Sarkhynè, 'iron castle,' which, if the annals of Georgia are to be believed, was besieged by the forces of Alexander of Macedon during the space of twelve months. Sarkhynè was founded by a Turanian people from that part of Asia which lies between China and the Oural, who came to Karthly in the reign of Cyrus, and offering to the Karthlosides their alliance against the oppression of the Persians, were invited to establish themselves near Medzkhitha, the capital.

To the princes of the family of Djenkapour, of the royal race of Djenesdan, who were the chiefs of these Turanians, was given for a residence the fortress of Orpeth, or Orbise, situated on the river Kram, and the Djenkapour thereafter became known as the Orboulk or Orbethetsik, from the custom in Karthly of calling princes by the names of their possessions. In return for the friendly reception accorded them, the Orboulk united with the Karthlosides, and aided them in throwing off the Persian yoke, a service which obtained for the chief Orboulk the rank of *sbasalar*, or generalissimo of the forces.

During the reign of Pharnawaz, the Orboulk were in high favour, and took precedence next to the sovereign. In course of time, the head of the house became the *crystav of crystavs*, the

in the poetical works of Walter Scott. Lermontoff's ancestor Lermont, whose name was subsequently Russianised to Lermontoff, left Scotland in 1621 or 1633, and went to Poland. He removed to Russia, where he entered the army in the reign of Mihail Feódorovitch. The poet was an ardent admirer of Byron, whose style he frequently sought to imitate. Bielínsky, a contemporary critic, says: 'Lermontoff produced little, far less than might have emanated from his prodigious talent. His carelessness, impressionable disposition, and mode of life distracted his attention from study and meditation, the loves of the Muses.'

highest of court dignities, and enjoyed, with other prerogatives and privileges, the special honour of placing the crown on the head of the monarch. The sbasalar had twelve banners, under each of which marched 1,000 men; while the banner of the king was red and his pennon white, the banner of the Orboulk was white and his pennon red. At entertainments he sat upon a cushion apart and higher than did the dydébouly, and ate bread off a silver dish. The Orboulk formed matrimonial alliances with the royal house, and bore a distinguished part during many reigns in the histories of Georgia and Armenia.

The first of the Orboulk, or Orpeliani, who is individualised in the annals of Georgia, is Liparit, a warrior in the time of Bagrat I. and David I., 875-900; and among the more remarkable of the race was Ivanè, who in 1123 delivered the country from Tiflis to Ani out of the hands of the infidels. A second Ivanè, who died in 1145, was the conqueror of Tmanis, or Toumanis, on the frontiers of Georgia; and a third Ivanè overthrew Shah-Armen (Sokman II.) in a great battle near Ani in 1161, after that city had

With this prince of the house of Orpeliani, Professor Bruun identifies the mysterious personage known as Prester John, first brought to European notice by the Bishop of Gabala, Jebbel in Syria, in a communication made to Pope Eugene III., as shown in the history of Bishop Otto of Freising, and in the continuation Ann. Admutensium, see Pertz, Mon. Germ. Sc. ix. p. 580. In a work he is preparing for the press, the learned Professor goes on to state that the brother-kings of the Medes and Persians, the Samiardi fratres, are not to be looked for in Sanjar himself and the son of his sister, as Oppert has it in his work Der Preshyter Johannes in Sage u. Geschichte, &c., Berlin, 1864; for they were the Sultan Masoud, the nephew of Sanjar by his brother, and Masoud's own nephew Daud, David, who reigned over Armenia, Arran, and Aderbaidjan. Oppert discovers Presbyter Jol n in the person of the Gour Khan of Karacathay, who obtained a signal victory over Sanjar in 1141.

² This Ivanè is another Prester John, according to Professor Bruun, A Strinstvovanyah' Tzary.\(\) I resuftera Ioanna V. Zapysky Imp. Ounyv: 1874, the same who corresponded with several potentates in Europe, Recueil iv. p. 548, and the receiver of the letter addressed by Pope Alexander III. in 1177, Indorum regi sacerdotum sanctissimo, Recueil iv. p. 549. The Professor quotes numerous authorities to prove that

been taken by his sovereign. This powerful prince, Ivanè, having excited the envy and suspicion of the usurper George III., then on the throne, was arrested through the treachery of the king, had his eyes put out, and was otherwise mutilated. All who bore his name, with the exception of two who happened to be abroad, were exterminated, and their property confiscated, and thus was it that in 1177 the Orpeliani, 'whose immense possessions comprised more than the half of Georgia,' fell from power and from the exalted position they had held for centuries, their dignities and territory being bestowed on the Mkhargrdzélidze, princes of Kurdish origin, who had the good fortune to succeed to the royal favour.

some portions of Transcaucasia were included under the name of India. The novel idea of the Professor is fairly supported by more facts than one. The Orpeliani, as sbasalars, were invested with the priestly office of placing the crown on the head of the king; on the advance to the siege of Ani, Ivanè Orpelian, sbasalar, received from the hands of the king the fragment of the true cross, with which to lead his armies to battle; Brosset, Hist. de la Géorgie, i. p. 390; and in the chronicles of Ibn-Alathir, Journ. Asiat. 4me. série, xiii. p. 491, it is recorded that in the year 1155-56 (a date, however, that does not accord with that given in the Armenian chronicles) the city of Ani was taken from the Emir Cheddad, by the priests of Armenia.

In the atabek Ivanè Mkhargrdzélidze mentioned by the Bishop of Acre, Professor Bruun sees the Prester John of 1219, entitled King of the Indians (Caucasus) by Piano di Carpino, and called *Juanus rex Georgianorum*, by Sanudo, III. v. p. 13, the melik Ivanè of Oriental writers, among whom is Ibn-Alathir, who alludes to him as king of the Georgians. In his letter to the pontiff Honorius III., this Ivanè styles himself comestabulus totius Bratice (Georgia) sive Armeniæ; Brosset, Additions, p. 304. In 1247, another Prester John appears, viz., Taiyang Khan, the father-in-law of the Khan Ogotaï; he was the Prince Naiman, as Wylie has it, and not the prince of Karacathay of Oppert, or Keraïte of Pautier, Le livre de Marco Polo, &c., Paris, 1865. The Prince George of Marco Polo, and of Giovanni de Montecorvino, was a descendant of Taïyang Khan, as was also Koushlouk, who on this account was called Presbyter John by the Nestorians, and not because he became the Gour Khan of Karacathay after having dethroned his father Tchih-lou-kou, as stated by Oppert.

There is evidence of the existence of a Prester John in the early part of the fifteenth century. Among the archives at Königsberg are two letters, dated January 20, 1407, addressed by Conrad of Jungingen, Grand Master of the Teutonic Order, Regi Abassice (of Abhase, and certainly not of Abyssinia) sive presbytero Johanni. Karamsin iii. p. 388.

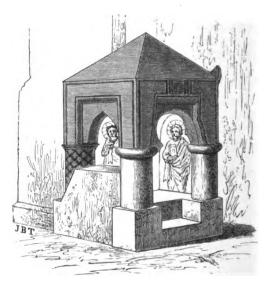
In his narrative of Marvels, 1332, Sir John Mandevile, knight, tells us (*Voyages and Travels*, &c., London, 1670) that the 'Emperor Prester John is christened, and a great part of his land also . . . they believe well in the Father, the Son, and the Holy

Among the princes of the Caucasus who served Russia with loyalty upon the cession of the crown of Georgia to that empire, were Demetrius and John, descendants of the Orpeliani who escaped the general massacre in 1177.

We returned to Tiflis by the night train.

Ghost. . . . The Emperor Prester John when he goeth to Battel hath no banner born before him, but he hath born before him three Crosses of fine Gold, large and great, and richly set with precious stones . . . and when he hath no battel, but rideth to take the air, then hath he born before him but a cross of a Tree . . . Prester lived in a city called Suse.'

¹ Now Orbeliani.



THE CATHOLICOS AT MTZKHETHA.
SEVENTEENTH CENTURY.

CHAPTER XVIII.

TWENTY-FOURTH AND TWENTY-FIFTH DAYS.

Departure for Armenia - Comfortable travelling—Armed shepherds—Droves of camels
- Abdoullah—The Tchapars—Their organisation and duties—The telegraph—Tatar
noble and suite—Supply of horses—Human warrens—Novo Akstafa—Post-stations—
Russian soldiers—Delyjann—A heavy supper—The sect of the Malakany—A copper
mine—Endurance of camels—The Goktcha lake—Ancient monastery—Armenian
mountaineers—Abdoullah again—Feats of horsemanship—Mount Ararat—Obsidian—
Arrival at Erivan—Accommodation for travellers.

I RECEIVED an invitation from the Governor of the province of Erivan, to accompany him upon his return journey into Armenia, and be his guest during my stay in the chief town of his government. To be the travelling companion of a Governor in the Caucasus, is a piece of good luck that does not fall to the lot of many travellers, and I eagerly accepted the kind invitation, declaring myself ready to start at a moment's notice.

At 9.30 A.M. his Excellency and I left the city in a carriage and four post-horses,² the General's servant Abdoullah, a Lesghian, being on the box. In a second carriage was an officer of the General's staff, Panah Khan a native prince, and another officer whose leave of absence had expired. The day was fine and bright, but a high north-west wind raised such a dust that now and again we felt wellnigh blinded.

¹ His Excellency General Nicholas N. Karmaline.

² For the hire of carriages, see Chap. XXV.

The two first stages include Saganlough and Yagloudjynsk, eight miles apart, and these were got over by eleven o'clock. The advantage of travelling with an officer of rank was soon experienced, for the rapidity with which horses were changed was marvellous, previous notice having been sent to fix the probable time of the General's arrival at each station. The obsequiousness of the station-masters was exceedingly comic, and the *yemstchycks* put on the air of couriers who brooked no delay.

When near the third post-house, we passed large flocks of sheep moving leisurely and grazing, the shepherds being clad in their bourkas and armed with a kynjal,1 'dagger,' and pistol at the waist, and a rifle slung across the back. They seemed to have little enough trouble with their charge, for a stately buck, mindful of his importance, attended by scarcely less spirited he-goats, took the lead, and the sheep followed readily enough. A little farther on some scores of camels in single file were steadily wending their way towards the capital, travelling at the rate of forty miles a day under their burdens of cotton and silk in pressed and unpressed bales, the handsomest of them, led by the tcharvadarr, being at the head of the column, gaily adorned about the head and neck with parti-coloured tufts and tassels; he carries a weighty bell,2 but his burden is lighter than that of the others, which averages from 5 cwt. to 6 cwt.3 The last camel in the line is also adorned, but not so lavishly as the leader.

The movements of these patient but vicious animals are

¹ Khantchar, in Turkish.

² A similar custom prevails in the Alps, where the finest cow takes the lead with a heavy bell suspended at her neck, when she is called Heerde-kuh, 'the cow of the herd.' Similar instincts appear to guide the cow and the camel, for we are assured that each would contest the attempt to give precedence over itself to a rival.

¹ The maximum charge for carriage between Erivan and Tiflis (171 miles), is fifty copecks per thirty-six English pounds.

directed by certain cries, given quickly when the beasts are required to go faster, and pronounced slowly to slacken their pace; a kick behind the knee makes the animal sit. The caravans travel all day, and at the night encampment the goods are piled together, camels and drivers forming a circle around.

At noon we reached Novo-Alghetka after some little uphill work, when the breeze had freshened and disturbed the dust even more than hitherto, and we were forced to envelop our heads in rugs to avoid being choked by it. Far away to the left, the clouds that were blown off the roads in Kakhety, hid from view to their very summits the mountains of the great range.

At Novo-Alghetka we stopped to lunch, and here Abdoullah, with good-natured zeal, commenced a course of officiousness that well-nigh paralysed every attempt at self-comfort. We had scarcely alighted than he pounced upon the General, dragged the pelisse off his back, placed a chair before him, and looked displeased because his chief did not immediately avail himself of it. He then turned towards me, prepared for a similar assault, but I had fortunately already divested myself of my overcoat. Abdoullah then seized the hampers, and turned out their contents in a twinkling; pickle and mustard bottles had their corks drawn, and the Lesghian would have opened every wine bottle and have probably proceeded to tear asunder the cold turkey, had we not, with a kind of intuitive presentiment, forestalled him by laying hands on the various articles.

At this station we were joined by an escort of two mounted guards, *tchapars*. These wild horsemen are not likely to be of service against an attack of robbers, indeed they have been known to sneak off on such occasions; but they are useful in clearing the way of obstructions caused by caravans, and are a substitute for a

courier, by hastening with the padarójnaya on nearing a post-house, to give notice that a fresh relay of horses is needed instantly. The tchapars expect no remuneration, nor is it customary to give any except for some personal service on the road. The tchapar stations are six miles apart; at each is a detachment of six men, who are housed in the hilly districts in a small rude habitation, where men and horses live together; on the plains they live in a burrow underground, and are provided with a look-out platform, 15 feet to 20 feet above the steppe, whence the eye can scan the flat country over a considerable distance. The tchapars are firstrate horsemen, whose duty it is to scour the plains and roads for the protection of travellers. They enter the service and quit it as they think proper; their uniforms are as varied as their features, for they are the báshybózouks of the Caucasus, but they are all armed alike, that is to say, with a rifle, pistol, sabre, and kynjàl. Each man receives ten roubles monthly, and for this consideration he has to find his own horse and forage, arms, clothing, and victuals; he has no responsible chief, and as he cannot make both ends meet on such small wages, he is frequently in league with the Tatars, his co-religionists, by whom depredations and highway robberies are chiefly committed. As a protective measure these guards are scarcely needed, and travelling in the Caucasus may be considered comparatively safe, if the general advice not to travel at night, and especially across country, be followed.

The neat iron stanchions of the Indo-European Telegraph Company, and the roughly dubbed posts of the Russian telegraphs, appear side by side on this road. The former line, after crossing the Strait of Kertch from Yeny-Kaleh to Temrouk, passes through Yekatery nadar to Touapse, Soukhoum-Kaleh, and Otchentchýry on the coast, whence, striking inland through Sougdydy and Orpyry,

it meets the railroad near Samtredy, and following it to Tiflis, lines the post-road thence to Erivan and Teheran.

As we were traversing the Karayass, a desolate steppe like the Ukraine, but without the luxuriant pasture of the latter, we encountered a mourza, Tatar 'noble,' mounted on a beautiful Arab, a breed seldom seen in the Caucasus. He was seated on a handsome saddle with gorgeous saddle-cloth, and had at his waist-belt numerous weapons, richly ornamented in silver; his attendants, who were armed to the teeth, rode tall powerful horses with huge heads and long legs, which we learnt were of the genuine Turcoman race. The vast table-land in Transcaucasia does not enjoy a reputation for horseflesh, and the Russian Government looks rather to the south east steppes, where the Cossacks of the Ukraine and of the Don, the Circassians, Calmucks, and Kirghiz supply the best horses for military purposes. The Crown, however, has studs for brood mares at Hranovaya, Byelovodsk, Orenburg, and Yanoff, and there are more than 3,000 private studs in Russia. An official return made within the last two years, shows that in European Russia there are close upon 20,000,000 horses, half a million of which are sold or bartered yearly. The horses in the Caucasus are small, hardy, and enduring; the tchapar's costs from 40 to 50 roubles.

The tall tombstones that mark the graves of Mussulmen, present a strange appearance on this steppe; the largest, of a single slab fully 7 feet in height, are sculptured with more or less artistic taste and care; they are the tombs, in scattered clusters, of the Kyzyl-bash, 'red heads,' whose dwellings are burrows under ground, formed in the following manner. A hollow being excavated, four uprights of poplar, and sometimes a fifth in the centre, are firmly set in the ground, and across them are irregularly placed

other timbers which support the bramble and mud roof. This dwelling is divided into two compartments by a mud wall, the first being lit from an opening in the roof, but it is perfectly dark in the next, whither the females retreat upon the intrusion of a stranger. These underground habitations might be passed unnoticed but for the hay-ricks, which stand on scaffoldings of sufficient height to secure the provender from the reach of cattle. It was amusing to watch the agility with which the women hurried off the road at our approach; we happened to overtake one of these creatures, who coyly looked askance at us as we passed, and if she was a specimen of her sisterhood, we felt how confidently we could sympathize with them in their anxiety not to be seen! The Kyzyl-bash are nomads, who quit their warrens in the early spring to wander over great distances until the return of winter.

The Kram, a tributary of the Kour, is spanned by the Krasnoymost, 'red bridge,' of solid structure, built originally by the Persians, and restored, in 1653, by king Rustam. In Chardin's time, there was a village near it named Kouprikent; and refreshment rooms for travellers were fitted up between the arches of the bridge.

Beyond the Kram, we passed a considerable underground vil-1,024 lage named Shyhylou, and changed horses at Salaogly, and again at Zohr-arh or Zar-ah-sou, where the stables are underground; within a dozen yards, the semi-devoured carcass of a horse lay where the beast had fallen and perished. A little way beyond, the land is irrigated by small streams that unite with the Akstafa, and it was cheering to look upon bright verdure such as we had not seen since leaving Byelagory. On approaching

¹ The Armenians call it Kotratz kamourtch; it is the 'ruined bridge,' Katoglyly klydy in Georgian, and Syneck kyupry in Tatar.

some woodland, a flock of starlings flew across the read—the only feathered creatures we had seen since the morning, except the grey crow. At 5.20 P.M. we stopped at Novo-Akstafà to dine, 1,035 Abdoullah again setting to work, and producing some excellent shtehy served hot, that had been brought in bottles; a plan to be strongly commended.

A body of 600 soldiers, who had completed eight years' service, were halting at this station; they were under the command



SHYHYLOU.

of officers, were receiving pay and rations, and would be under military discipline up to the day on which they were dropped at their homes. It struck me that there was some good stuff among them.

Novo-Akstafà is decidedly the best station on this road, but travellers would do well not to arrange for passing a night here, as they might meet with disappointment. It is a centre whence

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roads branch off to Tiflis, Erivan, Alexandropol, Elysavetpol and Bakou, and the accommodation is consequently in great demand. As a rule, the rooms in these post-houses are furnished scantily enough, there being little in them but a deal table, one or two wood-bottomed chairs, and a wooden bed-frame, all needing repair sadly; wind and rain have free ingress at the doors and windows; they have no carpets, window blinds, or curtains; a rusty samovar, a few dirty plates, and knives that will not cut, complete the ménage.

From Akstafa we proceeded rapidly over an excellent road 1,674 through Ouzountaly, 'long valley,' and the valley of the river 2,312 Akstafa to Karavansarar, whence the ascent towards the pass of 2,816 Delyjann becomes very perceptible, especially after leaving Tarstchar station; but it was the steep ascent of Kazak beghy, where we entered the snow limit, that necessitated increased exertions on the part of our laboured horses.

At 0.45 A.M. we pulled up at the post-house of Delyjann where I exposed my thermometer for half-an-hour, and was surprised to find the mercury at freezing point only, for we had begun to feel the cold most sensibly. The village of Delyjann is situated at the foot of the pass that bears its name and divides Georgia from Karabagh; it is a military station with a garrison of 400 men, under the command of a colonel, who, as late captain of the Emperor's company in the regiment of grenadiers of Erivan, had become entitled to the honour of being nominated an aide-de-camp to His Majesty.

At Delyjann we were about to enter the limits of the General's command, and here, as elsewhere, everybody was up and awaiting him. An officer, by birth an Armenian, received the Governor as his guest, and entertained us to a supper that consisted of a great

many good things, to which, I believe, we did full justice after our chilly drive. Our host was unremitting in his attentions, and solicitous after our comfort. So far as I was concerned, I found I was expected to drink copiously of London stout, 'because all Englishmen live on porter.' The assertion was qualified, fortunately Ditto-in re sherry. I was then required to take with success. wine of the Caucasus, and especially that of Armenia, because a stranger was bound to taste the produce of the countrypoint argued--which ended in a compromise, and all this irrespective of the established vodka at zakońska, and the concluding petit verre of excellent Chartreuse! Verily, Russian officers do not spare their guests. Our host showed us some handsome antique Russian and Georgian flagons in silver, which would have excited the envy of many a connoisseur; the former were not unlike the old English drinking flagons of the sixteenth century; the latter were in repoussé.

We took leave of this most hospitable gentleman at three in the morning, exchanging his comfortable quarters for the raw air and deep snow. On passing Golovyn, one of the earliest Malakan settlements in the Caucasus, the road turns suddenly to the left, and the toilsome ascent of the pass commences; one is greatly struck, when on the rising zig-zag road, at the contrast offered by the northern slopes, well wooded and covered with snow, to the southern slopes, that exhibit a barren and bare surface.

At a mile from the village of Delyjann, is the forest of that name; through it courses the Shamlou, on the right bank of which, and within 200 yards of the road, are two veins of copper pyrite, the

¹ The Malakany who call themselves 'the real Christians in the spirit,' assimilate the Douhobortsy (see page 112) in many of their tenets; the Malakany distinguish all other sects by the name of myrsky'ye, 'the worldly.'

one being 40 ft. above the other; the fusion of this pyrite has produced one-tenth part of good copper.¹

At 16 versts from Delyjann, is the highest point of the pass, 7,124 where the thermometer, with a gentle northerly air, was at 30°. While changing horses at Semyónovka or Seménovka, a caravan of camels went by on its way to Tiflis. It seems an anomaly to meet these quadrupeds in a mountainous district under circumstances presumably contrary to their nature of endurance, for are we not habituated from childhood to associate the 'ships of the desert' with parched, sandy plains, under an unendurably hot sun? But Sir Samuel Baker tells us, that the peculiarly spongy formation of the foot renders the camel exceedingly sure, although it is usual to believe that it is only adapted for flat sandy plains. This capability however is not shared generally by the race, but by a breed belonging to the Hadendown Arabs, between the Red Sea and Taka. Sir Samuel further states that there is quite as great a variety in the breed of camels as of horses.2

Another caravan we passed on this day's journey numbered 115 camels, all laden; they blocked up the road completely, and the *tchapars*, who are of considerable service upon such occasions, had hard work to clear the way. The little concern with which our horses met and rubbed against these animals, suggests how unavailing would have proved the stratagem of Cyrus who placed camels mounted by horsemen in front of his forces, had the Lydian warriors fought on chargers such as ours were.³ I believe that the Turks have availed themselves of a similar cunning device.⁴

¹ For list of mines in Transcaucasia, see Appendix VIII.

² The Albert Nyanza, great basin of the Nile, &c.; Sir Sam. W. Baker, M.A., F.R.G.S.

³ Herod I.

In the Narrative of the Embassy from the king of Castille and Leon to the Court of

Beyond Semyonovka we sighted the Goktcha, or Sevan lake, 6,340 and kept along its shore to the next station, Elénovka, an extensive 6,370 fish mart, where we purchased some of the fine trout for which the lake has been celebrated from all time; this fish, uncommonly like the great lake trout, salmo ferox, is salted and sent over the country.

Marco Polo thus wrote of a great lake near a certain convent of nuns, called St. Leonards, which Colonel Yule believes to apply to the lake Sevan: '.... there is a great lake at the foot of a mountain, and in this lake are found no fish, great or small, throughout the year, till Lent comes. On the first day of Lent they find in it the finest fish in the world, and great store too thereof; and these continue to be found till Easter-eve. After that, they are found no more till Lent comes round again; and so 'tis every year. 'Tis really a passing great miracle!' Times, however, have changed, for the trout now bite at other seasons as well as during Lent. Three centuries and a half later, Chardin wrote:—'On y prend de neuf sortes de poissons. Les belles truites et les belles carpes de trois pieds qu'on apporte à Erivan, viennent de là.'

From the road between Semyónovka and Elénovka, is seen a

Timour, in 1403-6, Ruy Gonzales de Clavijo relates, that at a battle fought at Delhi between Timour Beg and the lord of India, the latter 'collected a great force, and had fifty armed elephants; and in the first battle the lord of India defeated Timour Beg by means of his elephants. On the following day they renewed the contest, and Timour took many camels, and loaded them with dry grass, placing them in front of the elephants. When the battle began, he caused the grass to be set on fire, and when the elephants saw the burning straw upon the camels they fled. They say that the elephants are much afraid of fire, because they have small eyes; and thus the lord of India was defeated.' ! ranslated for the first time by C. R. Markham, F.R.G.S., and printed for the Hakluyt Society, 1859.

¹ The Book of Ser Marco Polo, the Venetian; translated by Col. Hy. Yule, C.B., 1875; (2nd edition) i. p. 53.



small island on the lake, upon which is the monastery of Sevan, renowned for its sanctity in the ninth and tenth centuries. It was constructed over the foundations of a fortress destroyed by Mervan, governor of Armenia in 742.¹ Matthew of Edessus, an Armenian chronicler of the twelfth century, shows the monastery of Sevan to be of great antiquity, by making mention of Stephen III. as having succeeded Vahan in the Patriarchate of Armenia, from the place of Superior of the convent of The Twelve Apostles on the island of Sevan, in the year 432 of the Armenian era.²

This lake, probably the Lychnites of Ptolemy,³ is about 43 miles in length, and 20 miles at its widest part; it is known to the Persians and Turks by the names of Kouktcheh-darya or Kouktcheh-denghyz, *i.e.* 'blue sea,' Goktcha being the Russian name; in ancient times it was the lake of Kegham, so called after a king of Armenia. Of the three great lakes in Armenia, the water of the Goktcha only is fresh; in the lakes Ourmiah and Vann, it is saline.

5,687 At Nygny-Acty, the country changes to complete desolation and wretchedness. In this Armenian village the people live in rudely constructed stone huts, with strange-looking conical erections of mud adjoining them, which are the stoves wherewith the hovels are heated; fuel is scarce in this stony and sterile region, but a ready substitute is found in a preparation of cow-dung made into cakes and sun-dried; it is called *bok*, or *argols*, by the Tatars, and *kyrpytch* by the Russians

Two great mountains now appear, Mount Alaghez to the right, and the summit of Ak-dagh far away to the left, but their altitudes can scarcely be appreciated in consequence of the great elevation of

¹ Mémoires Hist. et Géog. sur l'Arménie: M. J. Saint Martin, Paris 1818; i. p. 148.

² The Armenian era introduced by the catholicos Moses, commences in the year of our Lord 552; the year 1876 therefore corresponds to the Armenian date 1325.

¹ Ptol: Geog. v. 13.

the road itself. At Souhaya Fantanka where we stopped to breakfast, 5.774 Abdoullah was again to the fore, bustling about, taking complete charge of the small post-house and its large stable-yard, confounding the station-master and his belongings, and setting at nought the stóroj, that he might regale us with a dish of Goktcha trout, padjáryunaya, i.e. 'broiled.'

Near Fantanka, a detachment of tchapars was drawn up on the road-side under the command of an officer of police, who had been despatched from Erivan to meet his Excellency. As we came up with them they shouted, Sdravy'ye jelaïem, the usual military salutation in Russia to a superior officer, and formed in rear of the carriage, when suddenly some of those dashing horsemen galloped ahead, going through a series of break-neck evolutions, such as throwing the body completely over to the right with the left heel resting on the horse's hind quarter and firing off their rifles to the rear, or turning clean round and sitting astride, facing the horse's tail, and keeping up a rapid fire; they would also throw their fur hats, or rifles, to the ground, wheel and pick them up going at full speed.

As I was watching these novel exercises, Abdoullah startled us by jumping up and crying out, Vott, nott, Ararat! 'There, there, Ararat!' 16,916 The yemstchyck stopped the horses, and we gazed for some moments in silence on the superb landscape spread before us, the morning being bright and clear, with not a cloud, not a haze to dim the picture. From this elevation is probably obtained the best view of great and little Ararat; for at a distance of 30 to 40 miles the eye enjoys a wide range, and the lordly Ararat is taken in at its true proportions.

There is abundant cause for enthusiasm at the sight of this mag
We wish you health.

nificent mountain, peerless among the mighty works of the Creator; but there is equally good cause for doubt in the predominant belief, that it was on this very mountain Noah went forth from the ark. Saint Martin gives copious evidence from the writings of the holy fathers and of other commentators, that the mountains of Armenia in general, but more especially those in the Taurus chain, were anciently known by the name of Ararat.1 St. Jerome, the monk of Chalcis and author of the Vulgate, who spent a long life in the study of dialects in the East (he died in 420), is very explicit on this point. In the Bible, we read that 'the ark rested in the seventh month, on the seventeenth day of the month upon the mountains of Ararat,'2 but if we examine further, we shall find it said of the descendants of Noah, that 'it came to pass, as they journeyed from the east,3 they found a plain in the land of Shinar, and they dwelt there'; which clearly shows that they got to the plain on the banks of the Euphrates, where afterwards was Babylon, which is to the south of the Ararat of our days.

A few versts beyond Fantanka, where the country has been disturbed by volcanic action, the ground is covered with pieces of black and grey obsidian, which is taken to Tiflis, and worked up into effective personal and other ornaments by a lapidary on the Kouky side of the Kour. When polished, the lights reflected on the surface resemble those of the cat's eye, or chrysoberyl.

Between Arlyar, the last station, where the heads of the departments in the city had assembled to welcome back the governor, 3,220 and Erivan, which lies in a hollow, we passed over one of the vilest of roads overspread with large pieces of lava, that sorely tried the springs of the vehicles. We entered the town, first

¹ Saint Martin, Mêm. sur l'Arménie; i. p. 260.

² Gen. viii. 4
³ 'Or eastwards.' See reference, Gen. xi. 2.



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through narrow lanes between high stone walls with few doors and fewer windows, then through streets of houses with an upper story, but a general absence of windows; and at 1.30 P.M. we alighted at the residence of the governor, having done the distance from Tiflis, 171 miles, in 28 hours.

His Excellency soon made me feel at home by enjoining that I should consider myself perfectly independent in the distribution of my time and movements, promising every assistance in his power.

I received a gratifying welcome from her Excellency, and the evening was spent in music, an accomplishment in which Madame excels. This was a luxurious close to a day which had been entered upon by crushing snow on the top of mountains seven thousand feet above the sea, and spent in driving through stony valleys and over broken ground and lava roads in the highlands.

There are no hotels at Erivan; the post-house accommodation is abominable, but a bed may be sometimes had at the club, pronounced clou-oub, on presenting a visiting card to any of the members, who are chiefly Armenians. The rooms at the club, however, are in great demand, and frequently engaged; in which case, it would be necessary to fall back upon the new karavansarat near the bazaars, the intention to pass the night there being communicated to the Yspravnyk, 'head of the police.' Meals and wines may be obtained without any difficulty at the club, where there is a good dining-room, and a bar well supplied with sakouskas.

The new karavansarar is a spacious building, of a size to accommodate several hundred travellers. Around its large court numerous small chambers in tiers are prepared for their reception,

those on the ground floor, of a larger size, being at their disposal as goods stores and show rooms for the transaction of business wholesale. The place is frequented entirely by Mahomedans of various nationalities, who never make themselves in the least degree obnoxious, although they dislike the intrusion of Christians.



TCHAPAR STATION ON THE STEPPF.

CHAPTER XIX.

TWENTY-SIXTH DAY.

Foundation of Erivan — The fortress — Sardar's palace—Mosque—The 'Blue Mosque'- A strange custom—A passion play—The bazaars—Armenian churches—Rites—The Persian quarter—Persian women—Education of Christian children.

THE city of Erivan, called by the Persians Rewan, is on the left bank of the Zanga, or Zenghy, the Hrastan of the Armenians. was a considerable town in the seventh century, and became a strong city during the reigns of the last kings of Persia, who fortified it. According to some traditions, Erivan was called Erovantavan, which means 'place of the defeat of Erovant,' because it was built on the field where Erovant II., king of Armenia, was vanquished in the first century, by a Persian army which had accomplished the restoration to the throne of Ardaces, who had been deprived of his inheritance.1 Other and older traditions assert, that after the deluge when 'the waters were dried up from all the earth,' Noah seeing before him a delightfully attractive country, cried out, Erevan! 'it has shown itself,' 2 and the name has remained to this day. By another account we learn that in the year 810 (1407), Khoja Khan Lejchani, a rich merchant of Timour's suite, settled here with all his family and servants, cultivating plantations of rice, by which means a great kent³

¹ Saint Martin : Mem. sur l'Arménic ; i. p. 116.

^{*} Erevel, v. to see. A town.

was formed. Five years later, Shah Ismail gave to Revan Kul, one of the Khans, an order to build a castle here, which being finished in seven years, was named after him Rewan, or Erevan.

In the course of the forenoon I handed Madame to her carriage, and we traversed the mcydan, an open space crowded with small dealers in harness, crockery, and secondhand wares, and where a number of camels were reposing, to visit the old fortress which we entered after passing three lines of defence built of earth and clay, and separated by ditches. This fortress was erected in its present form, or nearly so, by the Turks in the sixteenth century; it was taken by the Persians in the reign of Shah Abbas, lost to the Turks, and reconquered by the Persians under Nadir Shah, 1726-47; the king of Georgia, Heracleus, besieged it in 1780, and it was unsuccessfully attacked by Prince Tzytzyanoff in 1804, upon which occasion the Russian army was almost annihilated; the Russians, however, finally carried it by assault in 1827, and Prince Paskievitch, the commander-in-chief of the forces in the field, had the title of Count of Erivan conferred upon him. The cession of the province of Erivan to Russia, was included in the treaty of Turkmantchai in 1828.

Of the palace of the Sardars² in this fortress, one apartment only remains to attest its former splendour; it is a large chamber gaily painted in the Persian style, and decorated with varied designs in glass. On its walls are life-size portraits of Abbas-Mirza, of Houssein and his brother Rassam, and of the legendary heroes of Persia, such as Zal, and Roustam whose strength equalled that of 120 elephants.³ Over the door of entrance is a large painting which represents Abbas Mirza hunting the boar; and facing it is another painting illustrating Nadir Shah's

¹ Evliya Effendi: Travels, &c. 2 Viceroys. 3 Mos2s Chor. p. 96.

progress in Affghanistan. The apartment is entirely open on one side to a court, where two pillars covered with reflectors support the ceiling; on the opposite side is an alcove of oriental lattice, fitted with panes of variegated glass and decorated with paintings similarly to the apartment; in its centre is a small marble fountain.

From this gorgeous chamber we passed into the court of the harem, bisected lengthways by a watercourse at one time lined with white marble, in which the fair inmates were wont to bathe. The apartments, entirely stripped of their ornamentations, and now, alas! coarsely whitewashed, have long since been appropriated by the authorities for military purposes.

Leaving the court of the harem we crossed the haraparack, 'esplanade,' to a spacious quadrangular enclosure, having at the south side a large mosque open to the north, and on the north side a smaller mosque open to the south. The former, in which the faithful assembled to pray in the summer season, had been beautifully faced within and without with glazed tiles in brilliant colours, bearing floral and other designs, and texts from the Koran. handsome edifice, said to have been constructed by the Persians in the early part of the seventeenth century, and its dome covered with bright blue tiles, have equally suffered, first from Paskievitch's artillery, and since, at the hands of antiquarians and collectors. For many years the Russians employed the enclosure as an arsenal. and if now abandoned, the mosque is not deserted, for true believers from afar never fail to visit it and curse the fate that consigned it to destruction by the unbelievers. There was a second mosque in the fortress of still more ancient date; but it has been razed to give place to an Orthodox church with the usual whitewashed walls and green domes.

Hussein Ali Khan is the great mosque of the city of Erivan. Like the fortress mosque it is a handsome building cased with the bright blue tiles that have given it the name by which it is best known, the 'Blue Mosque.' The cells around the court were occupied by pilgrims, and in the *meli'teb*, 'school house,' were many youths undergoing instruction.

A strange custom is observed at Erivan by the Mahommedans for raising funds to bury a pauper. The corpse is laid on the ground at the entrance to the court of the 'Blue Mosque,' each passer-by being expected to contribute towards defraying the expense of burial, and when sufficient money is found in the cap of the deceased, placed for the purpose by the side of the body, the dead person is carried away for interment. Should decomposition set in before enough has been collected, the police interfere, and the expenses fall upon the Imaums, 'leaders in prayer.'

At a smaller, but more ancient mosque, the Zaal Khan, a curious dramatic performance of three days' duration, a sort of passion play, takes place yearly, to which the Governor and officials are invited; the representations given being various episodes in the assassination of Hussein, the son of Ali and grandson to the Prophet, by the followers of his rival Yezid.

The bazaars are near the 'Blue Mosque,' in long narrow alleys rudely roofed over, where it is melancholy to see the rows of stalls that remain closed and the little animation there is even in the busiest quarters; for Erivan, once a Persian city, is now only an insignificant Russian frontier town. Persian goods are scarce and not of a good quality; and when we asked to be shown some native manufactures, inferior French silks, and Manchester and Bradford cottons were unrolled before us. The stalls are two or three feet above the ground, and have their doors, which work on hinges

overhead, triced up in the day, and being fitted with hooks and other contrivances, fancy articles are suspended from them to tempt customers. Dealers in personal ornaments, antiques, gems unset, and coins, are ambulatory, and must be looked for hanging about the arms bazaar, where curious bell-mouthed pistols, karabyne, peculiar to Armenia, are to be purchased. But the most interesting part of the bazaar is where the blacksmiths are at work; I watched five men hammering at a bar of iron, the one stroke following the other with astonishing regularity, as if the arms that wielded the blows were worked by machinery; at a grunt from the master-smith, every arm was raised high, and the bar returned to the furnace. We also saw the bakers shaping doughy pancakes, like the tchourekeby at Tiflis, but of larger proportions, and here called lavash.

The Armenian episcopal church at Erivan is that of Sourp Sarghis, 'St. Sergius,' to which is annexed a seminary lately established by Father Stepane, one of the two monks of the Gregorian Church, who have obtained university degrees in Russia. There are five other churches, among them the Zorrahvohr, 'The All Powerful,' in which St. Ananias is buried. We asked the priest who accompanied us—he was a handsome man of forty—what was the date of its foundation, for it is said to be of great antiquity; he naïvely replied, 'I do not know; it is a very old church; I was not here when it was built!'

Armenian churches are cruciform in their construction, the altar being at the east end. There is no ykonostass, as in the Russian Church, but an image, that is to say, a painting on canvas or panel, for graven images are not tolerated, is over the altar in the middle of the pem, a narrow raised course in the centre aisle,

¹ Altar screen.

covered with carpeting, silk, silver or gold cloth, on which are laid candlesticks, the censer, and a Bible resting on a piece of silk, for the priest does not touch the book with his hands. There is no baptismal font, which is substituted by a basin in the lower sill of a recess in the north wall. Baptism is more frequently held at the house of the parents, and consists of immersion three times, as emblematic of Christ's burial during three days; after which the infant receives unction with myron,1 and the eucharist, which is administered by the priest, who rubs the infant's lips with his finger after having dipped it in the chalice. From the priest, who was officiating as we chanced to enter a church, we learnt that the sacrament of baptism is termed by the mild name of Haghortouthyoum! A lamp is found for ever burning before some image, more frequently that of the Virgin Mary and Child, as in the Orthodox and Roman Catholic churches, and so remains unheeded the exception taken by the 'Christian Cicero' to the custom of the Romans, who lit candles to the Deity as though he were ever in the dark !?

In the old Persian quarter of the town, we strolled in narrow, crooked lanes between high walls which mask the dwellings within like the defences of a fortress, with the object of screening the fair sex and debarring it from communication with the outer world. The modern part of Erivan is laid out in long, uninteresting streets, very dusty and ill-paved à la Russe; a dull enough town, but for the agreeable resort in the new gardens near the meydan, a happy thought of the governor.

A great variety of costumes are seen in the bazaars, that of the Persians being more easily recognised by the sugar-loaf hat. The

¹ Sacred oil, employed also at the consecration of priests, bishops, the patriarch, &c.

² Lactantius. Inst. VI. 2.

Persians form a large proportion of the population, and dispute with the Tatars, numerical superiority over the Armenians; there are also many Greeks from Nahitchevan, who are builders, masons, and road-makers.¹

The uncomely dress of the Persian women consists of a blue cotton mantle which envelopes the head and the body to below the knees, where it meets loose pantaloons of the same material, tightened in at the ankles and of one piece with the socks, while the face is completely covered with a thick *tchadra*, having small eyelet-holes in front of the eyes; the feet are thrust into high-heeled slippers half their length, which give the wearers an awkward gait as they drag their uncouth figures along, with their arms motionless and constantly in one position.

The Russian language is taught at all schools, where the appreciable qualities were discipline and cleanliness. Girls are instructed in lace-making, embroidery, and drawing, but the great hindrance to education complained of by those in charge is the practice of giving daughters in marriage at an early age.

¹ The population in the government of Erivan amounts to 466, 168 (Census 1873).



PERSIAN WOMAN.

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CHAPTER XX.

TWENTY-SEVENTH AND TWENTY-EIGHTH DAYS.

Rough road to Ghergarr—Fierce dogs—Reception at the monastery—Its history.—The 'holy lance'—The church and rock-cut sanctuaries—Inscriptions—Legend of Rousoukna—Bash-Gharny—Magnificent ruins—Throne of Tiridates—Basalt—Artaxata.—Coins and antiquities—Return to Erivan.

I was fortunate in making the acquaintance at the governor's residence, of a gentleman who, like the majority of educated Armenians, is an accomplished linguist. Having arranged with him for an excursion to Bash-Gharny and the monastery of Ghergarr, we left Erivan at mid-day in a caliche and six post-horses, accompanied by a most intelligent officer of police who was mounted on a handsome grey charger. It had snowed heavily during the night, but the morning was clear and mild; thermometer 37°.

For the first three miles we had a repetition of the detestable Ailyar road, the carriage supporting the excitement amazingly well while the battle of the springs and rocks lasted. As we jogged over the desert and stony tract, we passed two miserable-looking villages, Dyervez and Ochtchapert, the cliffs near the latter being perforated with crypts, and at four o'clock we alighted at Bash-Gharny at the cottage of the Emperor's forester, where,

¹ M. Gustav A. Kalantaroff.

² M. Valère N. Chagoubatoff.

thanks to his Excellency's kind forethought, we found a good dinner awaiting us.

Being desirous of getting to the monastery of Ghergarr before night, we engaged horses in the village, and at six o'clock proceeded by a bridle path over a succession of arid downs. Daylight was waning, and as we passed Bardouk where large numbers of sheep are folded, the shepherds' dogs flew at us like a pack of fierce wolves, barking and snarling in the most ferocious manner. Our guides, who were on foot, placed themselves for protection between the horses, and the *tchapars* of our party even drew their sabres to keep them at a distance.

On reaching the monastery, we dismounted in the little court illuminated by the flames from half-a-dozen grease pots held up at arm's length by the young seminarists; at the same moment a door opened at the opposite end of the court, and from it issued the tall figure of an aged monk, clad in black and wearing the verharr, conical 'cowl.' He advanced with slow and stately step as we approached to meet him, with his hands folded in front, a large jewelled cross suspended on his breast glittering in the uncertain He was attended by another monk, and had come out in the cold night air and deep snow to offer us a welcome and hospitality. The first salutations being over, he conducted us to apartments where preparations had been made for our expected ardval. When tea was served, the archimandrite Raphael and the monk Petros squatted on some carpeting, and with the assistance of the gentlemen who were with me, I learnt from the reverend father all he could tell us about this secluded nook.

'Many, many years ago, the holy lance that pierced the side of our Saviour was removed to this monastery; and so long as it was preserved here, the revenue, proceeding from the gifts and offerings of worshippers at its shrine, was considerable; but when the holy lance was restored to Edchmiadzin, the pilgrimages were discontinued and the prosperity of Keghart 1 ceased; it is a very poor place now. We have some land that yields 6 halvar (19 bushels) of corn yearly; to this should be added the offerings of the people who come once a year on the day of the Transfiguration, and in this way we make up an income of about five hundred roubles.'

Yet Father Raphael has saved enough money to enable him to erect a small building within the walls, as a seminary for young aspirants to the clergy; there are five of these youths, two deacons, and an old blind and friendless man, a recipient of charity; these, with the archimandrite and monk make up a community of ten persons, who are fed and clothed on 70% a year.

The reverend gentleman looked somewhat incredulous, when, in reply to his enquiries, I stated that Protestants believed in the Trinity, and in the divinity of the Lord Jesus Christ.

At nine o'clock our hosts withdrew, and I was glad to roll myself up in a clean sheet and on a comfortable bed, in the room assigned to visitors.

The monastery in which we had passed the night was the scat of one of the earliest bishoprics founded by St. Gregory the first patriarch of Armenia, and therefore dates from the third century. It became known by the name of Arrits vank, 'monastery of the crypt,' which was changed to Keghart, after the holy lance, one of the most precious relics now preserved at the patriarchial church of Edchmiadzin, had been removed to it for safety.² It rejoices in a third name, Gor-gaetch, 'see and fly,' for tradition asserts that when the Persians despatched a force to pillage the monastery.

¹ Keghart, Arm. 'a lance.' Marked Ghergarr on the Russian maps.

² Saint Martin, Mem. sur l'Arménie, ii p. 421, 461.

the infidels were no sooner in sight of the church, than myriads of armed angels appeared on the adjoining heights, and the enemy turned and fled. Indeed the possession of the holy lance was always believed to ensure the victory to them who guarded it.¹

Having been fearfully disturbed by insects during the night, I greeted daylight and spent the early morning in surveying the situation of this retreat. Keghart is indeed a solitude and a choice refuge for the recluse. The monastery is situated on the north side of a wild and naked glen up the Goktcha valley, the walls overlooking a jagged precipice at the bottom of which flows the Gharny-tchar; above and around are bold, projecting grey rocks that rise high in the air, each threatening to roll over and carry all before it. There is no vegetation, not a shrub; nothing but a little herbage on the banks of the stream; perfect stillness reigns, disturbed only by the periodical bell summoning to prayers.

When it sounded at 7 A.M. for the *Aravodjvajam*, the first morning service, I went to the church and found it conducted in a very hurried and matter-of-fact style by the Monk Petros and the young seminarists; it was the flesh warring against the spirit, for the interior was cold and miserably damp, and our guides, who alone formed the congregation, very soon followed my example and left it.

The church, extensively restored in 1136 by a prince Bhrosch during the patriarchate of Gregory III., is a small cruciform edifice built under the ledge of a rock; the arched entrance is richly sculptured, and the interior, lighted solely from the dome supported on large pilasters, has several inscriptions on its walls, which serve as records of its history.

On the north wall within the church, is the following:-

¹ Hist. Hicrosol. Baldrici Archiep. Bongars edition, 1611. ii.

'By the grace of God, I, prince Bhrosch' son of Vasag, of the race of Gagnakoff, have purchased, with my own money, this holy place (of pilgrimage), with fields, mountains, and all its appurtenances, of the rulers of this world, and . . . much gold and silver has been expended by me in the erection of crosses, for censers, and sacramental fans.² I built the church and set up the holy images . . . in the tombs which are for me, and for my family for ever. And I have given for the good of the church, the villages that I have bought, Vohtyhabert, Bertag, and eleven thousand . . . if any of my kindred or friends attempt to lay hands upon, under whatsoever pretext, this home of saints bought with my gold . . . that one.'

On the south wall:-

'By the grace of God, I, Hasan, son of Vakhtang, grandson of the great Sembat of the royal race . . . entered the service of this holy place, and made a gift of a beautiful gospel . . . and calendar. And they who serve have promised ten masses annually at Easter, five for myself, three for my mother Nana, two for Rousoukla, my helpmate. Whosoever transgresses, let him be damned by the three hundred and eighteen patriarchs.' 3

On the south wall outside the church, and on the west side of the arched entrance:—

'Of the Kingly race, the Lord of the universe, ruler, atabeck Ivanè, consanguineous relative of the vanquisher of the world

¹ Prince Bhrosch was the son of Vasag Khatchenetsi, the scion of an ancient family and governor of the castle of Vaïotsdsor in the province of Siounik'h; one of his descendants is mentioned in a letter dated April 19, 1699, that was addressed by the melyks, 'princes' of Armenia to Pope Clement XI.—Saint Martin, Mém. sur l'Arménic ii. p. 257, iii. 479. See also Additions et éclaircissements à l'Hist. de la Géor.: Brosset; 1851. p. 321.

³ Fans were anciently employed in the Armenian churches, for brushing away flies from the priest while he was officiating; fans with little bells attached to them are now sometimes in use as ornaments.

² The 318 patriarchs of the council of Nicea.

Za...¹ of the elder Sarkis, viceroy and commander-in-chief, and his son Avak and Shahnshah who vanquished the Karem and the Kantzan as far as Akana... and as far as Nahutchevan, and thence as far as Kamsaran... and afterwards made a pilgrimage to the holy place Arritsvank... to the churches and to the sacred relics, and it was agreeable to me to leave the remembrance of my name on an inscription, and I have given... fortress... salt of the transplendent church. Let him who opposes himself to me be covered with shame, and damned by the three councils.'

Over the entrance is a representation, in relief, of a lion devouring an ox; above it is inscribed:—

'By the will of God, I, Selgord Taganetz, of Tiflis, have restored the cupola of this church as a memorial of my own self, for Taga, the sultan and wife Daredjana, and my son Stepanè, my brothers Zal and Sograb . . . in the year 804' (1355).

Beneath is the following:-

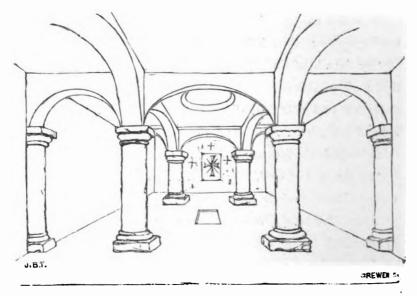
'By the will of God, I, Tytors . . . to this holy place one hundred daëkans 2 and am promised five services.'

After the early mass, we were taken over the monastery by the monk Petros, not a particularly intelligent man, but most good-natured and polite. We first ascended to the roof of the church, where the flags are marked with the names and initials of

This name, only partly legible, is evidently intended for Zakharè, who was named emir shasalar of Georgia, or commander-in-chief of her forces, by queen Thamar after the fall of the Orbeliani (see page 185). He vanquished the Persians in many battles, and conquered all their country between the Kour and Araxes. At the death of Zakharè in 1212, his brother Ivanè (see page 185, note 1), the consanguineous relative mentioned in the above inscription, received the title of atabeck from the same sovereign; he died in 1227:—Saint Martin, Mem. sur l'Arménie, ii. c. v. and Bresset Additions, &c. p. 266 et seq. Zakharè and Ivanè were the sons of Sarkis of the Mkhargrdzélidze family, now represented in the Russian empire by the Arghoutinsky-Dolgorouky; Dolgorouky, or Longimanus, being the exact signification of the name Mkhargrdzélidze.

² The gold daëkan was worth 4s. 3d., the silver daëkan, 5d. to 6d.

monks and pilgrims of all times, who have also erected massive monuments of red porphyry called kavank khar by the natives, and excavated the rock in many places for chapels and hermitages, in which dedicatory and memorial inscriptions and a great variety of crosses are hewn. These crypt-chapels and cells extend from the church in a westerly direction, to the number, it is said, of forty, the farthest from the church, which is the largest, having a prodigiously long inscription on the rock at the entrance. We got



THE ROUSOUKNA SANCTUARY, KEGHART.

thus far, and then retraced our steps to the monastery enclosure, and passing through an excavated gallery, entered the sanctuary known as that of Rousoukna, which is entirely hewn out of the solid rock. It is illumined by a large dome, supported on four great pillars with huge capitals and bases, and is adorned like the smaller chapels, with numerous crosses in *stacciato*, or very low relief, the floor being paved with sepulchral slabs.

The dimensions are as follows:-

Length .					14 paces
Width .					11 ,,
Height .					49 fe e t
Extreme he	o cen		91 ,,		

An inscription on the south-east pillar is to the following effect:--

'With the help of God, I, Papack the son of Bhrosch and my wife Rousoukna have excavated this house of prayer out of one natural rock to the memory of our souls, and as an everlasting monument to ourselves, with our honest (-ly possessed) revenues. This has taken place during the eparchiate of Father Markar, 737'1 (1288).

On the south-east pillar, is inscribed in verse, without any date:--

Divine symbol
To Simeon monk
Be protector
Be his soul's guardian
His sin's redemption
Who gave an unchangeable gift
To the holy church of Keghart
The abiding place of saints
The miracle working
Adorned by God's word
As an ineffaceable remembrance

It is related that this sanctuary was entirely excavated by Papack unaided, while Rousoukna sat at the opening above, and with her long and beautiful hair pulled up the baskets as fast as Papack could fill them with dust and stones. The work was

¹ This inscription is reproduced by Dubois, iii. p. 397, and Brosset, Additions, &c., p. 321, in both works with some variations.

commenced at the opening and proceeded with downwards; when completed, the place of entrance was selected and the doorway begun; the implements that were left at the unfinished work, on retiring for the night, were found in the morning removed to another part; this being repeated a second and a third night, the hint was taken, the old doorway abandoned, and the entrance effected where it remains to this day. The original spot fixed upon for the entrance, and given up, is pointed out as a proof of the miraculous intervention.

From the Rousoukna we went to another large sanctuary, constructed upon three sides of large square blocks of grey free-stone, the fourth, the north side, being the solid rock. The lofty dome, handsomely sculptured in Arabian lattice work, is supported, like the sanctuary of Rousoukna, by four massive pillars, the ceilings in the aisles being carefully finished in a variety of tasteful designs; on its walls are some beautifully sculptured crosses.

Over the entrance is inscribed:-

'In the time of Zakharè (of) my brother Ivanè of the royal race and their children Shahnshah 1 and Avak 2 during the cparchiate of Barseg the solitary, with the aid of my brother I erected this Cathedral Church with great luxury—the year 664' (1215).

The dimensions of this Chapel are:-

Length		•	•	18 paces
Width	•			22 ,,
Height				58 feet

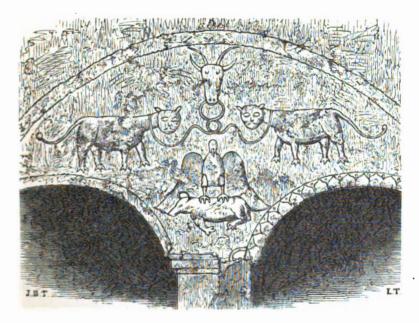
On the north side two openings lead into several excavations

¹ Shahnshah, d. 1261, the son and successor of Zakharè, was the noble Sahenma visited in 1252 by Rubruquis when on his return from seeing the great Khan:—Saint Martin, Mém. sur l'Arménic, ii. p. 258.

² Avak succeeded his father Ivanè as atabeck, and died, 1250.

in the rock. In one is a spring commended for its sanctifying and hygienic properties; in the others are small chapels having domes with moresque ornamentations, and two arched recesses with curious sculptures over them are believed to have been the burial-places of persons of distinction.

On the south side of one of the small chapels is repeated the inscription we read on the north wall of the church:—'By the



WALL SCULPTURES OVER ARCHED RECESSES, KEGHART.

grace of God, I, prince Bhrosch son of Varsag, &c., &c.'; and at the end is added:

'I have hewn this house of God in the rock, as a memorial of myself, for my children, my wife Hatyne Hatoun.'

Over the entrance to it, are two inscriptions: -

I. 'I, Zakharè, in 706 (1257), restored the courch of the

Astvazatzyn 1 with my honestly possessed revenues. I bought the land Demary for twenty daëkans and the place Arnezar Gavanagh in which to keep pigs, for twenty daëkans, and have gifted them to the holy Astvazatzyn, and they who serve the Church have promised two services, one for me. . . . Mankanagh. . . . whoever deprives the Church of these possessions, let him be damned by the 318 patriarchs.'

II. 'In 630 (1181), I, Father Stepane, patriarch of Aghuance, entered the service of this monastery at the time of the rule of Father Gregory, and have gifted the relics of the Apostle St. Andrew, and the image of the birth of John; and they who serve this place have promised to hold a service in all the churches on the day of the Transfiguration.'

On the north side of the same entrance are the three following inscriptions:—

- I. '626 (1177), I, Stepanè Kourkya, give to the holy places the land of Karapoghotz which I inherited during the eparchiate of Gregory ² . . . one for Stepanè . . . two services for sister Saremtro, to father and mother. . . .'
- II. 'In the year *49 the Christ loving prince Zakharè and Ivanè restored the water Amarnamataky; the dwellers in the holy places have promised to perform services at the principal shrine on Thursdays and Fridays, throughout the year.'
- III. 'I, Aziz, reared in the house of Houtlou Hanum and Bhrosch, have given twenty daëkans. They who serve in this place have promised one service annually. Whoever trangresses let him answer for it.' ³

¹ The Holy Virgin, literally, 'She who has given birth to God.'

² Gregory IV., surnamed Degha, the 'infant.'

² I am indebted to M. Gustave A. Kalantaroff of Erivan for the literal translation into Russian, from the Armenian, of the original inscriptions; they have been reproduced in English by K.

To reproduce every inscription at Keghart would fill a volume; the most interesting and important are here given for the first time, I believe, in a European language; they are the registers of the arduous and laborious nature of oblations offered in the persuasion of justification by works, and in complete ignorance or repudiation of the words of the Apostle, 'the just shall live by faith,' and 'they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.'

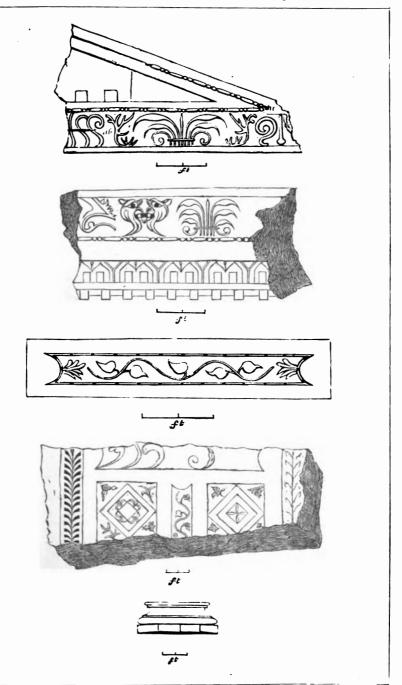
I felt greatly inclined to linger about this interesting solitude, but the day was half spent, and ground had yet to be got over; we therefore took leave of our attentive hosts after contributing something for the benefit of the monastery. The old archimandrite and his subordinates accompanied us to the gate showering blessings on our heads, and soon Ghergarr was lost to view. We returned to Gharny by the same road as that on which we had travelled the previous evening, not caring to try the old and now abandoned bridle path at the bottom of the valley.

Two thousand years before the birth of Christ, so say the Armenian chroniclers, a prince founded a city which he named Keghamè, after himself; the name was afterwards changed by Kharnig, the grandson of Keghamè, to Kharny, and is now Gharny, or Bash-Gharny, 'upper Gharny,' a small and indigent village inhabited by herdsmen and woodcutters employed in the forests of Kyzyl-dagh, where they say wild boar are plentiful.

To get to the ruins of Kharny, which are to the south-west of the village, I passed under an arch of comparatively modern construction to the venerable remains that mark the limits of the 'fortress,' a ponderous wall of massive squares of grey lava, rent asunder and displaced in a singular manner from its foundation,

by some violent disturbance of nature. Following a track that leads to the left, we saw some large capitals and other remains lying about, and farther on came to an imposing but melancholy sight -a large heap of hewn and sculptured grey porphyry piled in utter confusion; a sore spectacle indeed, and as complete a chaos as it is possible to conceive. Moses Chorenses, the Armenian chronicler of the fifth century, relates that Tiridates king of Armenia, who constructed the fortress of Kharny which became his favourite residence, caused a handsome palace to be erected within it for his sister Khosrovitoukhd, and that an inscription in Greek characters recorded the dedication.1 But it is a temple rather than a palace that is indicated by these superb remains; and their Grecian style of architecture may have been due to a desire on the part of the monarch to introduce a taste for higher art among his people, after his return from a lengthened residence abroad. The edifice, which had its front to the south, probably inclined towards the east in its fall; and although the structure would appear to have collapsed within the limits of its own foundation, each fragment lies far removed from its original annex, for portions of the entablature, of the pediment, of cornices, the bases, &c., lie tumbled in marvellous disorder; destruction of which there is no record, and that could only have been effected by an earthquake. The fortress, or some part of it, probably existed in the ninth century, for in allusion to the death of the patriarch Machtots, A.D. 897, an Armenian historian of the thirteenth century states that he was

^{1 &#}x27;Per id tempus Tiridates castelli Garnii ædificationem absolvit, quod quadratis et cæsis lapidibus, ferro et plumbo coagmentatis construxit, atque ibi umbraculum statuit et monumentum mirifica arte cælatum, pro sorore sua Chosroidüchta, in eoque memoriam sui Græcis literis inscripsit.—Moses, Chor. p. 224.



ORNAMENTAL SCULPTURE-BASH-GHARNY.



interred in the cemetery of Kharny, in front of the marvellous throne of Tiridates.1

Some twenty yards beyond the ruins is the brink of a precipice, another limit to the fortress; at a depth of several hundred feet, on its course to swell the Araxes, is the Gharny-tchar, between tiers of columnar basalt superb in their regularity, like mighty sheets of corrugated iron. On the banks of this stream, known in bygone ages as the Azad, or Medzamor, stood in ancient times the city of Tovin founded by Chosroes II. 316-325, the capital of Armenia during six centuries, and the seat of the patriarchs from 452 to 924. It was at Tovin, called Dewyn in the annals of Armenia, that the Council was held in 551; the decay of this city dates from the time of its conquest by the Mongols. At the confluent of the Azad was the celebrated city of Ardaschad, or Artaxata, founded by Artaxias, 189-159 B.C., governor and afterwards sovereign of Armenia; but according to Strabo, Artaxata was built by Hannibal on a peninsular elbow of land on the Araxes, in a situation eminently fitted for defence.2 In the first century Artaxata was devastated and burnt by the Roman general Corbullon, and afterwards rebuilt by Tiridates, who named it Neronia as a compliment to his protector the Roman Emperor. Ardaces II. subsequently called the city after himself, and Ardashad became the capital of Armenia during several epochs up to the year 798.3 In 1514 it was the scene of the victory of Selim I. over the Persians under the Sophy Ismaïl. The sites of Tovin and of Ardashad are both within easy distance of Erivan.

¹ Kiracos de Gantzag: XIII^{me} siècle *Hist, d'Arménie*, trans. by M. Brosset; St. Petersburg, 1870, p. 43.

^{*} Strabo, XI., xiv. 6.

^{*} Saint Martin: Mêm. sur l'Arménie, i. p. 117.

At Bash-Gharny, I secured some Georgian coins of the reigns of Queen Thamar, 1184; Thamar and David, 1193; Queen Roussoudan, 1223; George IV., 1212, and Demetrius II., 1273, all in good preservation; and among other relics found by the peasants, a copper vessel bearing in relief the words Myrzah Khany vohrty Petros, 'Peter the son of Mirza Khan.' In 1772, Mirzah Khan was melyk of a principality in the province of Artsakh, the ancient Katchen, styled by Constantine Porphyrogenitus, Apxwv τοῦ Χατζιένης,¹ and now known as Karabagh. The title of melyk was assumed by petty princes in Armenia, many of whom paid tribute to the Persians; but there were others who preserved their independence.

A regulation which forbids the detention of horses over a certain length of time, compelled our return to Erivan. We dined at the ranger's cottage, and started soon after four o'clock, our object being to save daylight over the bad roads.



ANCIENT KING OF ARMENIA.

CHAPTER XXI.

TWENTY-NINTH DAY.

Vision of St. Gregory—Road to Edchmiadzin—Wines of the district—The monastery—Reception by the Patriarch—The library—Printing office—The patriarchal church—Consecration of bishops—The treasury—Relics—Letter to the Saviour—His reply—The three churches—The college—Conversion of Tiridates—A present from the Patriarch.

SCHOGHAGHATH! Edchmiadzin! To a vision of St. Gregory, Lousarovitch 'the Enlightener,' is ascribed the origin of these names, and the story is thus related:—St. Gregory saw the heavens open, and a ray of light descend, preceded by a host of angels and a human figure holding a hammer. This vision appeared in the direction of Vagharshabad. Soon the hammer struck the earth, which opened, the mountains trembled, and out of the bowels of the earth there issued a frightful and hellish clamour. Then there arose near the palace a golden pedestal in the form of an altar, from which there issued a pillar of fire surmounted by a canopy of clouds, and above them shone a cross; a spring from beneath the altar, watered a large tract of land. Around this edifice were

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In Armenia, conversion to Christianity is called 'enlightenment'; he who converts is an 'enlightener'; and in Georgia to baptize and to be baptized, is 'to give light,' and 'to receive light.' Ouhtanes d'Ourha, X^{me}. siècle. *Histoire en trois parties*, trans. by M. Brosset, St. Petersburg, 1870, p. 266. 'Enlightenment' or baptism, see Heb. vi. 4.

² Or Viashataban, ancient capital and residence of the kings of Armenia.

^{*} Of Tiridates; reigned 259-314.

four pillars, three of which stood over the remains of the holy martyrs, and a glorious light in the form of a cross illuminated the whole. An angel then appeared to Gregory and interpreted to him the vision. 'The human form,' he said, 'is the Lord's; the edifice surmounted by a cross signifies the universal church placed under the protection of the cross, for it is on the cross that the Son of God has died; this spot must become the place of prayer; the pillar of fire and the spring are symbolic of Divine baptism, which flows from the church universal for the regeneration of mankind; therefore prostrate thyself,' the angel added, 'at the sign of grace which God has made manifest to thee, and erect here a church.'²

The site where St. Gregory had this vision was thenceforth called Schoghaghath, that is to say, 'diffusion of light,' and the spot where the Lord descended was named Edch, 'came down' Miadzin 'the Only-begotten'; a tabernacle beneath the dome in the cathedral marks the consecrated place. Edchmiadzin became the seat of the Armenian patriarchs, of whom St. Gregory was the first, for a century and a half from 302, the year of its foundation; it was then removed to Tovin, and after various changes was finally established at Edchmiadzin, in 1441. The first Christian church was built in 309, where had stood a temple dedicated by the ancient Armenians to their goddess Anahid, 'Venus,' and the monastery dates from the patriarchate of Narses II, 524-533.

Edchmiadzin, the cradle of the Gregorian church,³ is 18 versts from Erivan; the first part of the road traverses barren and stony land covered with large blocks of lava, on all of which it is curious to notice

¹ St. Rhipsime, St. Guiane, and others.

² Histoire, dogmes, traditions, et liturgie de l'église Arménienne orientale :- Dulauriet, Paris, 1855.

⁸ St. Gregory established the church in Armenia in 289. He was consecrated bishop of the Armenians by Leontius, bishop of Cappadocia.

a thin calcareous deposit. Near the hamlet of Djafarabad is a circular brick erection like a tower, said to be the remains of a monument raised by the Persians to commemorate a victory; another hamlet called Shyrabatt, is a medley of mud huts.

The first thing that strikes a stranger on entering the village of Edchmiadzin is its dull and deserted appearance, yet material prosperity belongs to it; the land is productive and valuable, and seldom to be purchased at less than six hundred roubles the *desyatina*, the whole district being wine-producing. We alighted at the quarters of the chief of police, whose lengthened residence in the country enabled him to give the following information on the wines of this locality.

There are ten sorts of wine at Etchmiadzin; ² of the best qualities, one is quite colourless like water, dry and strong; two other wines having the same properties are of a rose colour, and somewhat sweet in flavour. These three wines contain on an average 16 per cent. of alcohol by weight, and are sold at six copecks the bottle, other wines being even cheaper; but none leave the province, the supply being unequal to the demand. Eight hundred desyatyns of land are laid out in vineyards, which yield 10,000 karas of wine annually, each kara being equal to 250 bottles. The Patriarch engaged a French vine-dresser a few years ago, who produced a very fair sparkling wine, but the undertaking not proving remunerative, it was abandoned. The strongest wine is obtained from vines grown on chalky soil.

On arriving at the Monastery, I was informed that the Patriarch's hours of reception were over. His Holiness dines at one, enjoys a *siesta* until four, after which he gives no audience. In

One desyatisna = 2.86 acres. The name is so pronounced by the Russians.

The title of Patriarch is applied throughout, in distinction from the Catholicos at Sis. in Cilicia.

the present instance he made an exception in favour of a guest of the Governor, and sent word that he would receive me forthwith.

The residence of His Holiness is entered from a court adjoining that in which the church stands. I was first conducted to a small and negligently furnished chamber, and after a few moments ushered into a long, narrow apartment, richly carpeted but with very little furniture, and having suspended on its walls a series of portraits of kings and warriors, a sea-piece by the marine painter Arvazoffsky, and a portrait of the Emperor, &c. As I reached the middle of the room, His Holiness rose from his seat at the opposite end and held out his hand in a salutatory manner, but I followed the custom of the country, and raised it towards my lips, upon which he invited me to be seated.

The Patriarch of Armenia is a heavy-looking man of about sixty; he was attired in the lodcek, a black satin garment lined with violet satin, worn over the paregotte, a black vest and skirt. To a gold chain around his neck was suspended the panaghè, a large medallion bearing a representation in enamel of the Virgin and Child; it was set in brilliants, and surmounted by a cross in brilliants and rubies. His Holiness also wore the kamelavka of violet velvet, a hat introduced into the Armenian from the Russian Church, since the annexation of Armenia to the Empire.

The Patriarch asked whether I had come from England, Scotland, or Ireland, and hoped that I had travelled in Russia with comfort; he said it afforded him great pleasure to welcome a stranger from a distant land; that the Church of Armenia received the dead as readily as the living, witness the remains of an Englishman 1 who lies interred beneath the church walls, by the side of the most distinguished Patriarchs.

¹ Sir John Macdonald; this is a noteworthy instance of religious toleration.

His Holiness requested me to write my name and address in full, and invited me to pass the night at the Monastery, giving instant directions that my wants should be attended to; he also gave orders that I should be taken to the library and treasury.

I was impatient to enter the world-renowned library of Etchmiadzin; my thoughts had been dwelling upon the reputation it enjoys of possessing the most interesting and rarest of MSS., the envy of nations and scholars, jealously guarded and inaccessible for many generations, all attempts at research being rendered futile by the monks! Had not every effort to cause the publication of a catalogue failed, until the learned M. Brosset announced in 1840, the fact of there being at Etchmiadzin 635 works, of which 462 were in the Armenian tongue? The Professor's catalogue, now out of print, has been succeeded by another, of which I obtained one of the few copies that are for sale. The richest collection of MSS. of the literature of Armenia, which dates from the fourth century, is, however, more probably in the possession of the Mechitarists at their monastery on the islet of St. Lazarus at Venice.

In the ante-room of the library are the portraits and diplomas of the Patriarchs. The Patriarch is chosen by the votes of the Armenian bishops of all lands, who come for the purpose to Etchmiadzin where the election takes place, after which he is appointed by the Emperor of Russia.

According to the statement of the monk librarian, there are now at the library from 1,700 to 1,800 volumes, we were shown some of the more remarkable Bibles and devotional works, but not the charters, which are never exhibited under any circumstances; the books we saw were thus described:—

1. Testament of the tenth century, beautifully illuminated,

in a massive carved ivory binding. 2. Bible of the thirteenth century, in leather binding—had belonged to Aytoun II., king of Armenia. 3. Bible of the thirteenth century, illuminated with portraits of the Evangelists; in a modern binding of questionable taste. 4. Bible of the thirteenth century. 5. Bible of the fourteenth century—artistically illuminated. 6. Bible of the seventeenth century—with the seal of the Patriarch Nahabied—(1691-95) illuminated with arabesques and figures.¹

The librarian said that there were books of many languages and of every period, some being in the English tongue, but when I requested to be shown the latter, he replied that they were all dreadfully old and could not be of the least interest to anybody!

From the library we went to the printing-offices, where 25 men were at work, in the type foundry, at printing, and bookbinding; we also saw the dormitories and apartments for pilgrims and visitors, and two refectories, long vaulted chambers in a very untidy condition; in each is a canopy under which the Patriarch presides when he assists at a repast, and there is also the reading-desk at which chapters from the Scriptures are read during meals, a custom similar to that observed in Russo-Greek and Papal monasteries. There were at Etchmiadzin—

Archbishops and Bishops				•	•	•	•	•	•	•	5
Archimand	rites	and l	Monks		•	•		•			20
Novices											25

but these numbers frequently vary.

The cathedral has a large tower over the west end, with the usual conical steeple, and an open tower of six pillars, with similar

¹ For a list of the principal MSS, and works in the library at Etchmiadzin, see Brosset, Voy. Archéo. Rapp. iii. p. 23.

steeple, is above each transept wing; the latter were erected in 1691 by the Patriarch Eghiazar, and the porch of red porphyry, prolifically sculptured, dates from 1633-55. To the right on entering is a white marble monument over the grave of Sir John Macdonald, British envoy to the Court of Persia, who died in 1830; it is by the side of the Patriarchs Alexander I., 1714; Alexander II., 1755; Daniel, 1806; and Nerses, 1857; all remarkable men.

The interior of the church is gloomy, ineffective, and entirely deficient in any fascinating touches of architectural force and decoration; the walls are covered with heavy designs in *fresco* of purely Oriental taste, representing flowers, birds, and arabesque ornamentations.

On the pem, faced with the white alabaster of Erivan, are painted the figures of the Apostles, the Virgin and Child being in the middle, St. Philip and St. Stephen at either end. In the transept chapels are represented the Prophets, and under the dome between those chapels is the tabernacle already mentioned that marks the sacred spot where 'the Only-begotten descended.' Portions of the nave are railed off for the exclusive use of the clergy, as may be noticed in all Armenian churches. Near the high altar are two thrones; one, of handsomely carved walnut wood was presented to the Patriarch James IV. by Pope Innocent XI., 1676–89; the other, a beautiful work of art in tortoise-shell and mother-o'-pearl, was a gift from the Armenians at Smyrna to the Patriarch Asdovadzadour, 1715–26.

At the sanctuary in the south transept monks prepare for the episcopate. When the day for consecration arrives, the Patriarch takes his place on a throne in the north transept chapel, at the top of seven steps, and the bishop-elect has to move across the church on his knees from the south to the north transept, and still upon his

knees ascend the seven steps, typical of the seven grades in the Church; having reached the top step, where the Patriarch is seated, the ceremony of consecration is proceeded with.

The present Patriarch, Gevork (George) IV., has of late years added to the cathedral by extending it at the east end behind the altar; the new erection is in exquisitely bad taste, for it is totally at variance architecturally with the church itself, the decorative style of which has been so affected and maintained in the periodical repairs. This new building, entered from the vestry, is to be henceforth the treasury, to which strangers will not be admitted except by permission of the Patriarch. In it are ecclesiastical vestments and mitres that have been preserved for centuries, and pastoral staffs in gold and silver, ivory and ebony, many being richly jewelled; there is also a large collection of jewelled ornaments and church plate.

One important relic in a glass case is the 'holy lance,' which had been preserved for many years at Keghart. It was brought into Armenia in the year 34 2 by the Apostle Thaddeus, who came in the first place to Edessus, one of the capitals, to which city he was sent by the Apostle Thomas, as commanded by the Saviour, for the purpose of healing Abgar the king; for it is asserted by the Armenian chronicles that the king had written to our Lord, praying

1 The seven grades in the Armenian Church are these:-

I.	Ouprnapanoutioun	•	•	Door-opener.
2.	Sargavakoutioun			Deacon.
3.	Avaksargavakoutioun			Archdeacon.
4.	Khahanaoutioun			Priest.
5.	Vartabedoutioun			Archimandrite.
6.	Episcoposoutioun			Bishop.
7.	Episcopossapitoutioun	ı		Archbishop.

² In 1421, the 'holy spear-head' was among the precious relics of the Emperor at Constantinople! Voyages et ambassades de Guillebert de Lannoy, 1399-1450, Mons. 1840, p. 43

that he might be delivered of a malady. Whilst at Edessus, Thaddeus founded the first Christian church, consecrated several bishops, and then came into greater Armenia. Here he converted the King Sanadrang and many of his subjects, but that prince returned to idolatry, and Thaddeus was put to death, suffering martyrdom in the year 52.1

The letter of Abgarus to the Saviour:-2

- 'Abgar Chamatsy, Prince of the country, to you Christ the Saviour, who have appeared (in the countries) at Jerusalem, greeting.
- 'I have heard of you and of the cures which you perform without applying remedies, without using herbs; it is said that you restore sight to the blind, cleanse the lepers, and cast out unclean spirits; that you restore to health people afflicted with old maladies, and that you raise the dead. Having heard all this about you, I have come to the conclusion that you are either God himself descended from heaven for the purpose, or that you are the Son of God. I therefore write to implore you to come and relieve me of an illness that afflicts me. I have also heard that the Jews murmur against you, and seek to ill-treat you. Although small, my city is sufficiently large to contain us both; come, that we may live together.'

The bearers of this letter met Jesus at Jerusalem, as is attested by the words of the Gospel, where it is stated that some pagans approached Jesus, and not daring to speak to him, addressed themselves to Philip and to Andrew. Philip spoke to our Saviour, who did not accept the invitation, but directed the following reply to be sent.

Reply to the letter of Abgarus, written by the Apostle Thomas, as was commanded by the Saviour:—

Dulaurier, Histoire, dogmes, &c.

² This letter and the reply were translated from the Syriac by Eusebius. *Ecc. History*, lib. i. cap. 14.

'Blessed is he, who, not having seen me, believeth in me; for it is written of me, that they who have seen me have not believed, but that they who have believed without seeing me, shall live. As you have written to ask me to come to you, I must accomplish that for which I was sent, which, having accomplished, I will ascend towards Him who sent me. I will send to you after my ascension one of my disciples, who will cure you of your disease, and will give you life, as he will likewise to them that are with you.'

This letter was carried by the messengers of Abgarus, together with the image of our Saviour, which was an impression taken from life, and exists to this day in the city of Edessus.¹

Cedrenus,² a monk who wrote in the thirteenth century, states that the letter of the Saviour escaped the plunder of the Saracens on their invasion of Mesopotamia (1032), and was sent to Constantinople by Maniaces, the Governor of Lower Media. The portrait was also taken to the Byzantine capital, after its recovery from the hands of the infidels by the celebrated General Korkas in the tenth century.

The next precious relic at Etchmiadzin is the hand of St. Gregory in a silver-gilt case, kept tied and sealed to secure the sacred contents from being surreptitiously extracted when the relic is carried about, for the purpose of healing the sick and performing other miracles; the Patriarchs are consecrated with this hand. There are also the hands and heads of other saints and martyrs, all in silver cases, a fragment of the ark, and a piece of the true cross. The only profane relic in the collection is a heavy coronet in gold, said to have been worn by Tiridates.

Some thirty years ago, during the patriarchate of Nerses, a marble statue adorned with a golden wreath was brought to the

¹ Oukhtanes d'Ourka, p. 230.

² Ced. Comp. Hist. 731.

Monastery by some Kurds, who had found it in a tomb (?) on the banks of the Západny Arpa-tchaï, 'Western Arpa-tchaï,' at the Russo-Turkish frontier. What had become of it? None could tell.

The monks who crowded about us were painfully ignorant of the history of the various relics in their treasury, and few of them knew the fables by which those relics are sanctified. I was accompanied by Father Vahan, of the church of St. Guiane, an intelligent and well-bred man, who speaks French, and gave me much information. Father Vahan, and Father Stepanè of Erivan, are promising members of the Armenian clergy, who, being competent to raise the tone of clerical education, will certainly advance the interests of the Church, if called upon to fill positions of trust and authority.

To the south of the Monastery buildings is a large reservoir, filled from the K'hasagh, and rendered available for purposes of irrigation; this water supply and the wood beyond, with many other improvements, will be lasting memorials of the beneficial patriarchate of the lamented Nerses, a man of progress and of infinite merit. In the same direction is the cemetery in which monks have been interred for ages, and where the tombstones peculiar to Armenia are seen in every variety; from this direction is viewed, to its greatest advantage, the Monastery of Etchmiadzin, enclosed by high battlemented walls with turrets, and having the appearance of a vast fortress.

The Churches of St. Rhipsime and of St. Guiane, both near the Monastery, are believed to have been founded by Tiridates. In the latter are interred those Patriarchs whose lives may not have earned for them the distinction of receiving burial at the cathedral. Their merits are discussed by the Synod at Etchmiadzin, the

¹ The Turks called Edchmiadzin, Outch Kylysse, 'The three churches.'

organisation of which, as at present constituted, dates from the year 1836, and is formed of four bishops and four archimandrites who are selected by the Patriarch, subject to the Emperor's approval. The sittings of this Synod, at which the Patriarch presides, are permanent, and are always attended by an officer appointed by the Crown.

To the east of the Monastery is the new college and seminary supported out of the revenues of the church, which amount, it is said, to 80,000 roubles per annum. The yearly allowance of His Holiness is 10,000 roubles; and of the balance, one half is expended in the most necessitous requirements, which include the maintenance of the community, and the remainder is reserved for repairs and building purposes.

The bazaar, the property of the monks, is within a high-walled enclosure to the west; it is chiefly a mart for corn and hay.

I did not see a vestige of ancient remains, nor could I learn of any about the neighbourhood. Vagharshapat, named in remote times, Ardimet K'haghak'h, 'City of Diana,' was founded by Erovant I. in the sixth century B.C. In the second century of the Christian era, King Vagharsch surrounded the city with walls, and named it after himself; it continued to be the capital until 344, during which period Dertad Medz, 'Tiridates the Great,'

. . . . the priest and king, with laurel crown'd,

having persecuted and delivered to the executioners, Rhipsime, Guiane, and other Christians, was smitten by the Lord as was Nebuchadnezzar, losing his reason and becoming like a beast of the field.

Khosrovitoukhd, however, the sister of the king, who at this time was living in strict seclusion, had a vision and heard the voice of an angel say to her, that Gregory alone was able to heal her brother; Gregory having accordingly been sent for from the pit in which he was confined restored to Tiridates his reason. The pagan king being suddenly inspired with the spirit of truth, fell at the feet of the apostle, who promised him pardon from heaven!

Tiridates was afterwards baptized with 400 myriads of human beings on Mount Nimrod, N'pat, the Niphates of the ancients, 1 so called because of the snow with which it was covered.

Before returning to Erivan, I had the pleasure of a visit from Father Vahan, who brought to me a portrait with autograph, as a present from His Holiness.

1 Νιφάτης ἀπό τῆς νιφάδος.



ARMENIAN MONK.

CHAPTER XXII.

THIRTIETH AND THIRTY-FIRST DAYS.

Excursion to the plains—Church of St. George—Burial in Armenia—Mourning—Poplar plantations—Armenian cottages—Murder—Civic government in the Caucasus—A patient—Monastery of Khorvyrab—Martyrdom of St. Gregory—A wedding procession—Armenian nuptials—Seclusion of Armenian women—Turcoman gipsies—The River Araxes—Aralyk—A Mahomedan colonel—The Kabardines—Ride to Ararat—The Kurds—Arkhoury—St. James, Myzpynsk—A piece of the Ark—Ascensions of Mount Ararat—Cossack dances—A pleasant evening.

An ever clear sky and even temperature, though it was the month of January, made the weather enjoyable and exactly suited for excursions so full of interest; I had encouraging and most attentive hosts in their Excellencies, and an intelligent companion in the officer of police—what more could traveller or tourist sigh for!

At eleven o'clock the calleche and four post-horses with an escort was reported ready, and we at once started, clearing the town by an equally bad road with the others we had gone over, for similar rocky and uneven ground had to be overcome. At a distance of 5 versts from Erivan the face of the country changes, and irrigation commences at the village of Shynkavyt. At Norokvyt, another village on the road, is a small church inside high walls, for all churches and monasteries in Armenia were thus protected against the assaults of infidel invaders. The natives have much pride in showing this little Church of St. George and the grave of Sourp

Gevork who is buried in it. We found a corpse in a shell in front of the altar; it was wrapped in cotton and silks, looking like a mummy, the arms being crossed over the chest, whereon lay a Bible, and would be buried without the coffin, which was for temporary use only. People in most countries seek in some manner to save a body from being pressed or mangled at its burial, and it is not often that we hear of the earth itself being heaped over a corpse, even when a coffin is not employed. The Mussulman populations in the Caucasus and the Crimea invariably excavate a side niche at the bottom of the grave, into which the body is laid; the niche is blocked up with stones, and the grave filled in. We have seen the manner of the Persian tombs at Tiflis. The Arabs on the river Sobat dig a hole similar in shape to a European grave; an extra trench is formed at the bottom of the vault, about a foot wide; the body is laid upon its side within this trench, and covered with bricks made of clay, which are laid across.2

The ancient manner of mourning for the dead is still observed in these parts by the Armenians; the women, demonstrative only in such hours of sadness, for they are seldom seen or heard at other times, allow their hair to fall loosely about the shoulders, covering the head with a black kerchief; the men bare and beat their breasts.³ One of their superstitions in regard to the dead is, that they appear before the living; but they are changed, for their heels are seen in front, and the toes are where the heels were in life!

The land in this part of the country is good, yielding corn and oats plentifully, and a sufficiency of tobacco for local consump-

¹ St. George. 8 Baker, The Albert Nyanza, &c., i. p. 54.

² We read of the practice of beating the body when mourning in Jeremiah xxxi. 19, and Ezekiel xxi. 12.

tion; there are few trees except poplars, which grow in plantations carefully walled in, mud being freely employed in the construction of these enclosures, for we have left all the stones behind. The poplar is never allowed to reach an unwieldy size; when hewn down, it is cut into certain lengths and sold for the framing of mud huts. In most of the villages these huts are enclosed within walls, with a court in which cattle and poultry roam at will; the outer chamber receives its light from the doorway; another chamber, the largest, is lit by a louvre in the roof, and an inner room is used for storing lumber. The family lives day and night in the large room, which is spread with matting and carpeting; but there is no furniture, and recesses in the wall serve the purposes of shelves. In one cottage I observed a simple substitute for a seat, where in a corner stood a small loom over a square hole in the ground, on one side of which the weaver sat with her feet in the hollow. There is an attempt at tidiness in these dwellings, but the inmates are very dirty.

We met four prisoners in charge of the *starshynd*, 'elder,' of a village where a murder had been committed a day or two previously, and of which crime these men stood accused; the body of the victim was found pierced with thirty-two dagger wounds. One of the prisoners had his eye bandaged, and one arm in a sling, and on his shirt were blood-stains; my companion informed me that on two occasions this miscreant had got off criminal charges laid against him, for, in the Caucasus as in Russia, circumstantial evidence does not suffice to convict.

The provinces or governments in the Caucasus are divided into

1 . 1 . 1 . 1 . 1 . 1 . 5

¹ In Tatar villages he is called the *kent-houder*, by the Armenians tanouter, and mamasaklysy, literally 'father, lord, or head of the house,' by the Georgians.

ouyesdy, 'districts,' which are under a natchálnyk,' and his pamóshtchnyky,' 'aids'; next to the natchálnyk, is the priestav,' local superior of the district, or chef des sergents. Each district is divided into sélskye óbstchestva, 'rural communes,' which consist of one or more derévny, 'villages,' that are under a starshynà,' 'elder,' who wears a heavy brass chain and badge of office; under the starshynà are the pamóshtchnyky,' his 'aids,' who are the chiefs of the villages, and wear brass badges on their breasts. There are also the sélskye soúdya,' 'rural judges,' who may not exceed twelve in number in each district; it is their duty to investigate all complaints and settle disputes, subject to the approval of the starshynà; the candydaty (candidats, Fr.) replace the sélskye soúdya in their functions, should necessity arise; and there are, finally, the dobro-sóvestny'ye,' who are appraisers in case of trespass or destruction of property.

Every tenth man in a village takes his turn at being a desyátnyck, 'tenth man,' whose duty it is to assist the starshynd and his pamóshtchnyky in the preservation of order, and who may be employed, when occasion arises, as messenger or guard, being even required to use force to further the ends of justice; in this manner the law is maintained in rural districts after a fashion, at no expense and with very little trouble to the authorities.

Since the emancipation, a myravóy pasryédnyck, 'peace maker,' has been appointed to each district, for the purpose of inquiring into and deciding the claims of the peasants against their former proprietors. The myravóy pasryédnyck is subordinate only to the governor of the province, to whom he makes his reports, and the decision of a special but permanent council, of which the governor is president, is final.

The villages in this fertile district are numerous. At a place

Appointed by the Crown.
VOL. I.

Appointed on election.

called Houddakloù we entered the vine country, where the plants, some of which appeared to be of great size, are earthed up in winter. At Kamarloù, where we stopped to change horses, I found a poor lad lying on some matting by the road-side, prostrated with fever; I immediately administered some quinine, giving a little at the same time to his friends with directions to repeat the dose until medical aid could be obtained, and had the satisfaction before we started of seeing the boy open his eyes and turn himself over, apparently fortified; some of the people bowed very low, and a few crossed themselves as we drove off.

It is necessary at this station to make arrangements with the post-master for proceeding to the Monastery of Khorvyrab, it being contrary to the regulations to employ post-horses off the post-roads, except in special cases. There is seldom any difficulty in concluding such an arrangement, but should the station-master prove intractable, saddle-horses may be procured, and they would be preferable when working against time, because the distance from Khorvyrab to Aralyk Bash-kent by bridle-path is only five miles, whereas with post-horses it is necessary to return and change them at Kamarloù, before quitting the road en route to Aralyk, and to do this it would be equally necessary to win the good graces of the station-master; it is therefore advisable, when pressed for time, to leave the carriage at Kamarloù, and engage horses there, which are to be obtained at two roubles the day, for the journey to Khorvyrab, Aralyk, Arkhoúry and back; the owners of the horses would be the guides, and will carry any small articles of luggage.

Six versts beyond Kamarloù we turned off the post-road on the whip hand, driving over swampy ground encrusted with salt, until we reached an isolated hill on the plain, at the top of which is the old

Monastery of Khorvyrab surrounded by a wall, and looking very much like some old feudal castle. The church is of modern construction, but the object of interest is a small ancient chapel dedicated to St. Gregory *Lousarovitch*, built over the well in which the saint was confined during the space of fifteen years, whence the name of Khorvyrab, 'dry well'; the pit, renovated in 640-660, is descended by a ladder 30 feet long.

When Gregory refused to worship the idol which Tiridates set



MONASTERY OF KHORVYRAB.

up, the servile courtiers excited the wrath of the king, who commanded that he should be bound hand and foot and taken to the province of Ararat, there to be kept in the fortress of the town of Ardashat, where he should be thrown into a pit, and left until he died. The pit in which they had cast the saint was a hole of stinking mud, used only for malefactors, and therefore filled with snakes and other venomous reptiles, the mention alone of which filled everyone with terror; for when a malefactor happened to be

thrown into it, he died that same day from the stench of the place, because of the filth and mire, and of the snakes and other creeping things that lived therein. But, by the grace of God, the saint was kept from all harm.¹

At the bottom of the pit we were gravely shown the crevices and openings through which the reptiles crept in and out,² also a well-worn stone on which the saint used to lean when he prayed throughout his long confinement for the conversion of heathens. The well is perfectly dry and clean, and was probably constructed at the same time as the church in which the body of the saint reposed for many years, until it was taken up to be divided among Christian communities in various parts!

We found one solitary monk at this Monastery, an archimandrite, who in the Armenian Church may perform the functions of a bishop or archbishop; he lives in a miserable dwelling near the church, and receives pilgrims and benighted travellers who chance to pass his way, which, however, does not often occur; while the savage dogs kept for the purpose prevent evil-disposed persons from invading the premises during the night. From the walls he pointed to the village of Shykyar or Shyklou, which he told us was called by the natives Takht Dertad, 'throne of Tiridates,' but upon what grounds he could not say.

We left Khorvyrab at 3.45 P.M., and were upon our return to Kamarloù when we passed an Armenian bridal procession, accompanied by a crowd of the male sex. The bride was seated on a horse led by four men, astride an enormous cushion of bright yellow silk; she was followed by her father, also mounted, with a

¹ Life and Times of St. Gregory the Illuminator, trans. by Rev. S. C. Malan, M.A. 1868.

² This legend is probably founded on the customs to which allusion is made in Zechariah ix. 11; Isaiah li. 14, &c.

youthful son behind him, and the rear was brought up by musicians playing upon the zournd, a short fife which emits a most unmusical sound, and beating the nahard, a drum, by way of accompaniment; there was no attempt at melody, for the players blew and beat their hardest without any intermission. There were no demonstrations of joy, no semblance of a gathering bent on festivity, for the cavalcade moved silently and at so extremely slow a pace that it might almost have been mistaken for a funeral party, until our tchapars rode ahead to clear the way, when a faint effort was made to get up a cheer. Half a mile farther on we came to a road crossing, where the bridegroom, who was attended by his male friends, was awaiting the approach of the bride, to accompany her to the church.

After the wedding ceremony, the newly-married couple proceed to the bridegroom's house, where the bride's mother and other relatives await them, and are the first guests entertained by the mistress of the new household; as he steps across his own threshold the bridegroom breaks a plate, and thenceforth becomes the lord and master. The celebration of the marriage, however, is not completed, for the priest has attached a ribbon around the neck of the bride and bridegroom securing each with wax; these ribbons they are bidden to wear for three days and three nights, and they are exhorted to occupy separate apartments during that time, notwithstanding that they have become man and wife and live under the same roof; at the expiration of the term, they present



¹ The musical instruments among the people of the Caucasus, are, 1. The zournà, a small fife; 2. táry, a large guitar; 3. balaláyca, a smaller guitar, usually of some sort of metal; 4. tchougoury, a kind of zither; 5. tyanoúry, a fiddle, with a long sounding bar which is rested on the knee; 6. daëra, the tambourine; and 7. dybylbydo or naharà, a kettledrum, sometimes made of wood, but more frequently of baked clay. The various nationalities about the Caucasus have become so mixed up ethnologically, that it is difficult to trace the origin of some of these instruments.

themselves before the priest, who removes the ribbons by cutting them, and commends the pair for their obedience and chastity.¹

Armenian women are rarely seen. During Mussulman occupation, when females were forcibly abducted to supply the harems of their conquerors, the people of this country were driven to the necessity of observing the very custom of their oppressors in concealing the fairest of the sex, and what was at first a precaution, became a practice which has continued to the present day. For several years after marriage, women remain confined in an inner chamber, and seldom see males, not excepting even their own fathers and brothers. This is in keeping with the practice in Persia as related by Herodotus, in his account of the manner in which Phædyma communicated with her father, Otanes.²

From Kamarloù we again passed through a wretched settlement, called Tchydamly, where the Moutroupp,³ a tribe of Turcoman gipsies, a wild-looking and filthy people, live in mud hovels which they occupy in winter, and quit in the early spring on their maraudings; we did not see any of the women. In their burial-ground near the village, some graves had black patches over them, which on nearer inspection we found to be the remains of fires that had been kindled the night of burial, for the purpose, as they themselves informed us, of lighting the soul of the deceased to Paradise!

We soon turned off the post-road to cross the plain, this time to the left, and reached the ferry at the Araxes at six o'clock; the river, five feet in depth at this part, is very rapid,

. . . proud Araxes whom no bridge could bind;

but the ferry-boat was easily hauled across by one of the Cossack

¹ See the 'Song of the New Bride,' and 'A Song on the Bridegroom,' in Appendix IX.

² Herod. iii. ³ Name given by the Armenians.

piquet stationed to guard it; it is a large railed platform landed on two barges to which it is braced, and was of a size to receive our carriage, horses, and escort.

An hour's drive over sloppy ground brought us to the Shtab-kvartyra, the military station of Aralyk, 2 versts from the village of 2,602 Aralyk Bash-kent, and the head-quarters of the corps of Cossacks doing duty on the plains. The colonel in command 1 received us in the most hospitable manner, and the evening was very agreeably spent, thanks to my companion, the most patient of interpreters. Without knowing a sound of the English language, the colonel is an enthusiastic admirer of English literature and history; his ideal of a hero is Cromwell; his delight, the study of Shakspeare and Buckle. His quarters are furnished with comfort, and he luxuriates in book-shelves well filled with translations from the English and the works of Russian authors. He loves his profession, is a loyal soldier, and seemed marvellously happy in his isolation, for he enjoyed no society, the only officer in his corps being a man of tastes and habits quite foreign to his own.

The colonel is a Mahomedan and native of Kabardah, a province to the north of the great mountain range and on the west side of the Terek. The Kabardines who are 'the blood' of the Caucasus, the most advanced and once the wealthiest of all its nations, were the first to come to terms with Russia; their sovereign claimed his descent from Sem, the son of Noah,² and the *ptche*, 'princes,' were powerful nobles. The Kabardines are famed horsemen, but their country is no longer celebrated for breed; they now rear cattle and find the culture of bees profitable. Every Kabar-

¹ Colonel Temirhann Aktolovitch Shipsheff.

² Voyages dans les steps d'Astrakhan et du Caucase, &-c. Comte J. Potocki. Paris 1829, i. p. 155.

dine wears in all weathers his *bourka*, of which he is very proud; he is much attached to his home, where the females of the family are treated with every consideration, and never leaves it except through compulsion. The Kabardines are hospitable and respectful to strangers, and have only of late years abandoned the custom of holding the stirrup while a guest mounted or dismounted.

The following morning the colonel kindly provided us with horses, and at ten o'clock we rode straight for Mount Ararat, up a gradual and perceptible incline, over ground covered with pieces of bright yellow, brown, grey, and dark-red lava and trachyte; here and there stood a huge black or grey rock, and some small patches of arable land lay fallow. There was nothing growing, no sign of vegetable life except a species of the *Euphorbia*.

We met a Kurd who was taking to the colonel a splendid wild goat, the *Egocerus ægagrus*, which he had shot on the mountain a few hours previously; the colonel sent it to the governor, who subsequently gave me the skin and horns. There was a settlement of Kurds in the direction of little Ararat, where we could see the smoke of their fires, but it was too far out of our way for us to visit.

As a rule, these Kurds avoid towns and villages, and shun observation; those we met on various occasions about the plains of the Araxes were men of middle stature, broad-shouldered, with gaunt faces and tawny complexions, and wandering restless eyes; they are men of few words and resolute in manner. The Kurds are nomads, who wander about the hills in summer with their herds and flocks, and resort to the plains in winter in search of pasture. They are the Mahomedans of Armenia, looking upon Armenia in

¹ The Georgians call it the bodcha. See Dubois iv. p. 281 (on the authority of Güldenstadt).

Russia as being a part of their country, and are to be found in numbers between Mount Ararat and Synack to the west. They are not more troublesome to the Russian authorities than are other vagrants, except that they stand accused of frontier smuggling. The Kurds wear an untidy sort of turban, a short jacket, a broad heavy sash around the waist, inside which they carry their pistols and daggers, short tight trowsers, the legs below the knees being swathed, and sandals or small shoes; they are fond of carrying at the waist a round shield studded with nail-heads or brass coins, and a rifle is slung across the shoulders; their language is chiefly Persian, but there are many who speak Turkish only.

After a two hours' ride we dismounted within the snowy limit of the mountain, which in summer is at an altitude above the sea of 13,700 feet. We scrambled up a rocky ridge, whence we saw to the east far below us an old cemetery on some very rough ground, with tombstones of 'red porphyry sculptured with crosses and other ornamentations; few inscriptions are legible, the one best preserved being in these words: 'Remember me, Minas, 942' (1493). To the west a deep ravine separated us from the village of Arkhoury.

What a painful stillness reigned around! Turning away from Ararat, the eye wanders over the immense plains where the bounties of Nature are lost in space, and where Nature itself seems gone to decay, leaving nothing but Mother Earth. The heavens were cloudless, and the sun had extended its rays and given light; but nothing had awoke to life, neither beasts of the field nor fowls of the air.

At one o'clock I placed my thermometer on a rock 12 feet above the snow, when the mercury stood at 48°.

We proceeded across the ravine to Arkhoury, a small level dotted with mud huts, above a rivulet of its name. The Armenians

hold Arkhoury in special veneration, for Noah planted here the first vine, after he had gone forth from the ark, from which circumstance is derived the name, eark'h, has planted, ouh'rig, the vine. The few people we saw crowded round and pressed us in a friendly manner to dismount and enter a hut; I was anxious to get to the 'Monastery of St. James, Myzpynsk, about eight versts farther on, and was not a little disappointed on being informed of the impossibility of reaching it for the next 'three moons,' on account of the depth of snow. When Dubois visited the church of Arkhoury in 1834, he found an inscription of the year 404=955 A.D. and at the Monastery of St. James, which is built of black lava, were inscriptions of the thirteenth and fourteenth centuries. The church of the monastery owes its foundation and sanctity to the following incident.

A monk from Edchmiadzin, named James, had determined upon ascending Mount Ararat for the purpose of seeing the ark, supposed to have remained undisturbed since the Flood. After praying very fervently he commenced his task, walking all day and resting at night, but every morning on awaking he found himself at the same place from which he had started twenty-four hours previously. He prayed and persevered during the space of seven years, until at length an angel appeared who told him to desist from fatiguing himself unnecessarily; he commended James's piety and rewarded his faith by giving him that piece of the ark which is now preserved at Etchmiadzin, and a church was subsequently erected where the angel appeared to the monk.

Mount Ararat has been known to the Armenians by the name of Masis from the earliest ages, and was so called after Amassis, their chronicles state, who was an uncle of Haig the

¹ Dubois i. p. 428; iii. p. 465.

first king of Armenia. The Tatars call it Parmàk-dagh, 'finger mountain,' and Aghyr-dagh, 'heavy mountain.' The Armenians in general are unwilling to admit that the top has ever been reached, although it is well known that Parrot,¹ Aftonomoff, Behrens, Abich, Seymour, Tchodsko, Khanyloff, Stuart,² C. C. Tucker,³ and others, have either stood on the actual summit, or at a height within a few hundred feet of it. The mountain is sacred, say the Armenians, and no mortal shall overcome it. Super Massis, nullus debet ascendere, quia est mater mundi.

We returned to Aralyk at five o'clock.

Our gallant host who desired to proceed to Erivan to pay his respects to the Governor, had fixed upon the morrow for his visit, and promised to accompany us if we would accept his hospitality until the morning. As I should have missed the daylight drive and arrived at the palace at a late hour had I proceeded to Erivan on returning from the mountain, I accepted the invitation, and as it proved, to my advantage, for the Colonel prepared a surprise. After a dinner that would have done honour to the most efficient chef, the Cossacks were mustered to sing and perform some dances of perplexing figures in which from ten to twenty men took part, showing off in a heel and hip step and doing a vast amount of noisy shuffling. Of the songs all sung in chorus, some were wild, others martial, without any melody, but probably much humour in the words, judging by the shouts of laughter that burst from time to time from all present.

¹ Parrot attained the extreme summit of Mount Ararat, Sept. 27, 1829. Reise zum Ararat, Berlin, 1834, i. p. 159.

² See Appendix X.

Travels in the Central Caucasus and Bashan, including visits to Ararat and Tabreez, and ascents of Kazbek and Elbruz, by Douglas W. Freshfield, 1869.

Our excellent host finished the evening by making a pleasant little speech, as a soldier in the service of His Imperial Majesty who was addressing a sailor of the Queen of England. We toasted their Majesties of Great Britain and Russia with honours, and thus brought to a close a day full of deep interest.



A MUSICAL PARTY.

CHAPTER XXIII.

THIRTY-SECOND DAY.

I.esser Ararat—The Persian frontier—A break-down—The Araxes—Its supposed ancient course—Return to Erivan—The Armenians—Their good qualities—Characteristics—Population—Religion—Patriotism—Sufferings—Road to Nahitchevan—Cosmetic waters there—Routes to Tiflis—Situation of Ani.

I NEED not keep secret the childish feeling of delight with which I gazed upon the mighty Ararat, the last thing at night, and again in the morning immediately upon rising. I gazed with earnest admiration, for it is in truth a noble and graceful mountain, almost symmetrical in its outlines, the lesser Ararat, perhaps because of its 12,840 own conical form, looking almost dwarfed by the side of its great neighbour.

The Persian frontier is within ten miles of Aralyk, at Bouralan, a Cossack station near the Karà-sou or Karasynka, a small tributary of the Araxes. Persian territory is within pistol-shot of Bouralan, but a traveller proceeding to Persia would prefer the post-road which passes through Nahitchevan and Marhand to Tabreez.

As arranged the preceding evening, the Colonel took his seat in our carriage and we left Aralyk at II o'clock A.M. We had scarcely gone four miles when the *caliche* collapsed in the gentlest manner, and we fell tenderly into each other's arms; the break-down fortunately occurred near efficient aid, and I congratulated myself upon having stayed the night at the garrison, for such an accident

after dark would have been exceedingly unpleasant. The Colonel instantly despatched a trooper to head-quarters for his own conveyance, and the other Cossacks, having dismounted, assisted the yemstelyek to detach the horses, and secure the two parts of the vehicle.

While this was being done we were treated to a little excitement, for three horses that had been tethered to each other gave the slip to the Cossack who was leading them, and galloped away over the plain, playing and frolicking in seeming enjoyment of their freedom; they kept increasing their distance, so as to preclude all hope of recapturing them immediately, when they suddenly wheeled and made straight for the barracks. The Colonel's carriage was soon with us, and at one o'clock we crossed the ferry of the Araxes.

This river, from 500 to 700 miles in its entire length, courses past Bouralan and along the Russo-Persian frontier to Karadoun, thence through the Mougan steppe until it unites with the Kour at Djevatt. The inference to be drawn on reading the account of Strabo is that the waters of the Araxes, a river well known to the geographer, discharged themselves into the Caspian Sea at a mouth other than that of the Kour; and in a paper! published some years ago at St. Petersburg, Professor Baer sought to demonstrate the probability of the fact, by tracing a supposed ancient course of the Araxes to the sea.

When on a journey from Lenkoran to Saljann, the Professor discovered what he presumed to have been a large river-bed on the steppe between the post-station of Pryshyb and Djeyran-bergska; he learnt from the natives that this river-bed, which they called a

Der alte Lauf des Armenischen Araxes, von K. v. Baer. 19 Juin. 1857. Bulletin de la classe des sciences hist. phil. et. pol. de l'Acad. Imp. de St. Pétersbeurg. Tome XIV. Nos. 20, 21, 22.

canal, goes straight to the sea, and that it commences near the lake Intcha, into which a stream of the same name falls, and he believes this canal to have communicated with the Araxes by junction with another canal called the Hardjy, which lies between the river Bolgary-tchar and the Araxes, and crosses the frontier of Persia.

The Persians call the Araxes, Aras; its Armenian name is Eraskh, after Erasd, a descendant of Armenaz, the son of the first king of Armenia, 2107 B.C., who was the son of the patriarch Togarmah.¹

We changed horses at Ahamzalou, and reached the town of Erivan at 4 P.M.

I may here appropriately observe, that during my intercourse with the Armenians in the Caucasus I found them at all times courteous and obliging, intelligent, and invariably good linguists; they are a laborious people whom nothing daunts, and their singular success in trade and commercial pursuits would appear to excite the envy of the populations among which they happen to They are more especially unpopular among the Turks and Tatars, who have a saying that it takes two Greeks to outwit a Jew, and three Jews to outwit an Armenian, while the Russians assimilate them to the Jews because of their penuriousness and love of money. An Armenian nobleman observed to me one day: 'My countrymen may assimilate the Jews, but they are wiser than the Jews, and therefore superior to them; for the Armenians are sensible of the advantages of a good education, and they avail themselves of opportunities for having their children brought up in conformity with the exigencies of the times, whereas our Jews quite ignore the necessity for education.' That of twenty-four successful

¹ Saint Martin, Mem. sur l'Arménie, i. p. 38, 207.

candidates at the University of Moscow for official appointments in 1873, thirteen were Armenians, is a fact that reflects no small credit on their proportion of the population of the Russian Empire.

The Armenians are a good-looking people, of fair complexion, with dark eyes and an abundance of black hair; they are in general of short stature, and disposed to obesity at a comparatively early age, the result in all probability of their inactive habits; it is said, however, that the mountaineers are a tall and robust race.

The Armenians wear a dress in many respects similar to that of the Georgians—viz., the high and tapering fur hat, garments of black material with loose sleeves, and the leather belt at the waist.

Their national appellation, according to the traditions of the country, is of the greatest antiquity, having descended to them from Aram, 1827 B.C., who was the fourth king; but Strabo relates that the country was so called after Armenus, a Thessalian, and one of the companions of Jason.

The following is the distribution of this industrious and thriving people:—

Turkish dominions					•					2,500,0001
Russia		•		•			•		•	1,500,000
Persia							•			34,000
Austria										15,000
England;	In	dia and	l otł	ner Br	itish j	posses	sion s			15,000
Roumania	a	•								8,000
Egypt										8,000
Other cou	ıntri	ics	•		•	•	•	•	•	120,000
										4,200,000 1

There are good reasons for believing that a few Armenians, but only a few, are Jacobites, a community so named after an obscure

¹ Estimated number at Constantinople, 200,000.

² The Universal Year Book, Mr. Hassarossian, Constantinople, 1873.

monk, but an earnest man, named Jacob Albardai, surnamed Baradæus or Zanzalus, who revived the sect of the Monophysites, and died Bishop of Edessus in 588. Now who were the Monophysites? They were also termed Eutychians, after Eutyches the abbot of a convent at Constantinople in 448, and pretended author of the doctrine which teaches that the divine nature of Christ had absorbed the human, and that therefore there was but one nature in Him-viz., the divine. The Armenian Church, however, accepts the doctrine of Christ's manhood, and rejects with horror the doctrine of the Nestorians by which Mary is termed the mother of Christ; for in the Armenian Church, Mary is Deipara, the mother of God; and Mary, 'whose lowly spirit rejoiced in God her Saviour,' is made to take precedence of all saints. Armenian Church is completely independent of every other, and has been so ever since the fourth General Council at Chalcedon in 451, when the absence of its bishops who were prevented from attending, produced an alienation that developed itself a century later into open rupture with other Chastian churches.

No people are more deeply attached to their National Church than the Armenians, whose 'zeal under the rod of oppression is fervent and intrepid, and who have often preferred the crown of martyrdom to the white turban of Mahomet'; but this remarkable race has never succeeded in attaining a prominent position among nations in consequence of the warlike incursions and foreign occupations by which it has been troubled. It is the tenacity with which the Armenians have clung to their ancient traditions that has enabled them to preserve their nationality and language through centuries of terrible persecution and suffering without a

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¹ Ecclesiastical History, &c., J. L. Mosheim, trans. by Arch. Maclaine, London. 1844. S

parallel in history. During the Persian wars Armenia was invariably subject to Persia, until it was conquered by the Macedonians, 328 B.C. After the defeat of Antiochus, Armenia, which for a time became independent, was broken up into two kingdoms, those of Minor and Major Armenia, and when Armenia Minor became subject to Rome, Armenia Major was the theatre of war between the Romans and Parthians. Then came the oppression of the kings of the Sassanide dynasty, succeeded by the cruelty of the Osdigans, governors imposed on the Armenians by the Khalifs of Bagdad and Damascus; and in later times their unhappy country became the battle-field of the Turks and Persians, and they themselves the victims of the fanaticism and misrule of those Powers.

Since the final destruction of the city of Ani and the miserable termination to their attempt to form an independent kingdom under the house of Lusignan, both of which events occurred in the fourteenth century, the Armenians have not hesitated to quit their country for foreign lands in the peaceful pursuit of commerce, and they are now distributed in many parts of the globe. In leaving their homes they have carried with them their literature, of which they are justly proud, for it dates from the fourth century, and they have thus never lost sight of their mother tongue, even when colonising in small numbers. Their communities in various parts of Turkey, in Poland, at Amsterdam, Leipzic, Marseilles, and in British India all have printing-presses, and at Jerusalem the Armenians were the first to introduce printing.

Within easy distance of Erivan is Nahitchevan,3 one of the

¹ Leon, the last king of Armenia, died at Paris in 1393. It is said that he sought the aid of Richard II., king of England, against the Turks.

² The Armenian language is Iranic, of the Aryan family.

^a The cession of the Khanate of Nahitchevan to Russia was included in the treaty of Turkmantchai, 1828.

most ancient cities of Armenia. A day's journey on the post-road takes the traveller to Kyvrah or Hyrvah, the rest of the distance being accomplished on the morning of the second day. Nak'hd-javan means literally 'first descent,' a name given to the place because it was the first abode of Noah, after he came forth from the ark; it is also believed that the patriarch was buried there, and his tomb is shown to this day!

In the earliest Christian times, Nahitchevan was peopled by Jews until the fourth century, when it was ravaged by the Persians who destroyed 2,000 Armenian and 16,000 Jewish houses, and carried the inhabitants into captivity; it was also devastated by the Tatars in the thirteenth century. Nahitchevan was celebrated among the people in the East for its waters, which were the most cosmetic of all the towns of Iran. The bath of Zal Pasha was 'a soul-delighting bath, owing to its fine water and excellent attendance: the walls are faced with porcelain, and the floor paved with jasper, marble, and granite of various hues. In the large basin, ten feet square, which is underneath the cupola, the young people swim like angels of the sea; the bath-keeper every day pours into the basin a basket of rose-leaves, which attaching themselves to the bodies of the bathers, forms a kind of veil which is very becoming; thus they sport and play like peacocks and doves, their nakedness being covered by rose-leaves; in short, this bath is so delightful, that such poets as Hassan and Selman could not sufficiently praise it; how then could it be possible for me, poor Evliva, to succeed!'2

The return journey to Tiflis may be performed in the summer season by passing through Etchmiadzin and Mastara to Alexan-

¹ Joseph. Antiq. of the Jews I. iii. 5. Saint Martin, Mem. sur l'Arménie, i. p. 267.

^{*} Evliya Effendi, Travels, &c., ii. p. 128.

dropol the principal Russian fortress and arsenal in the Caucasus, whence two roads, the one by Amamly and Karaklyss to Delyjann, the other through Beydeban, the Lorghys steppe and Sarvann, lead into the Erivan-Tiflis post-road. A new road from Alexandropol to Akstafà has lately been constructed.

Between Mastara and Alexandropol, but on Turkish territory, are the ruins of Ani, one of the most ancient capitals of the kingdom of Armenia and a royal residence from 961 until 1045, in which year King Kahig II. succumbed to the Emperor Constantine Monomachus who appointed a governor; at that period, the city consisted of 100,000 houses and 1,000 churches, when the usual form of administering an oath was to swear by the 'thousand and one churches.' Ani became the patriarchal seat from 993 until 1064, when it was taken by the Turks, who however permitted the head of the Armenian Church to return in 1082, his successors continuing to reside there until 1113. An Armenian chronicler thus quaintly describes the scene after the Mongols had destroyed Ani and slaughtered the inhabitants: 'Parents and their children lay over each other like heaps of stones; priests and the ministers of the holy altars were stretched out here and there about the plain, where the earth was deluged with blood and the fat substance of the wounded; delicate forms habitually washed with soap, had become livid and swollen. They who had never gone beyond the gates of the city were dragged into slavery shoeless and on foot, and the faithful who had partaken of the sacred body and blood of the Son of God, fed off the flesh of impure animals, and drank the milk of unclean mares...'1

In 1837 an English traveller 'found the area within the walls

¹ Kiracos de Gantzac, p. 127.

of Ani covered with the prostrate remains of houses, the forms of some of which could be traced among the ruins, as also the outline of some of the streets. He was struck with the solid and beautiful masonry of what remained of the walls and palace, which seemed capable of resisting the wear of time for centuries if undisturbed by earthquake and the destroying hand of the Turk. Several apartments of the latter were entire with the exception of the roof, and on the former were many long Armenian inscriptions in excellent preservation.'

Notes of a Tour in Armenia in 1837, by K. E. Abbott, Esq. H.M's. Consul at Teheran, published by the Royal Geographical Society, vol. xii. p. 214. 1841.



ARMS OF THE CHRISTIAN KINGS OF ARMENIA.

CHAPTER XXIV.

THIRTY-THIRD TO THIRTY-FIFTH DAY.

The Sardar's summer residence—Yousouf and Mariam—The last of Abdoullah—The Lesghians—Departure from Erivan—Essdatyn—Intractable tchapars—Insects—The Marie Canals—The Karayass steppe—Arrival at Tiflis—'The Merchant of Venice'—The Armenians enthusiastic—Defaulters in high places.

IT was the wrong time of year to select any route other than that by which I had already travelled, for my return journey to Tiflis; I therefore engaged the calèche which had conveyed the Governor from the capital, and fixed upon one o'clock as the hour of departure. In the course of the forenoon we went to the summer-palace of the Sardars, in a large garden or rather poplar plantation, on the right bank of the Zenga. The pavilion is an insignificant building gaudily painted throughout in poor imitations of the Persian style of decoration. As we crossed the bridge, we were reminded of the story of Yousouf who had posted himself on it to watch that part of the palace which contained the Sardar's women; and looking upwards at the apartments in the fortress, it is easy to picture to oneself the lattice of the window at which Mariam appeared when the amorous Georgian saw her lean forward, retreat, lean forward again, then more and more, until, by a sudden effort, he beheld her fair form in the air, falling down the giddy height.1

¹ Hajji Baba, II. c. xii.



The offer of a seat in the carriage was accepted by an Armenian gentleman, who was desirous of proceeding to Tiflis. He spoke Russian, French, and Turkish, and was, under the circumstances, a very desirable travelling companion. I took warm leave of their Excellencies, and by half-past one we were ascending the outskirts of the town over the horribly rough road already described.

As His Excellency waved a last adieu just before we started, Abdoullah, whose zeal was equal to that displayed on the first day of our meeting, busied himself stowing away some well-filled hampers kindly prepared with the usual forethought of my hosts. The Lesghian had been more than attentive to me during my stay at the residence, for he was ever at hand when I required him, but he unfortunately also persisted in his officiousness when I felt that I could have dispensed with his presence, and I found every attempt to control him quite hopeless; indeed, it was only by appearing displeased and offended that I was enabled to enjoy a little privacy. Abdoullah, who was a loyal and good servant, had accompanied his master from his native country, where the General had held a command. He was always attired in his national dress, which consists of a black gold-braided tchckmett, 'tunic,' with the k'hazyr, 'cartridge sockets,' on the breasts; trousers that tighten below the knees and at the ankles, where they meet a pair of sharp-pointed shoes with the toes slightly turned up; and a leathern belt with silver clasps and bosses, to which a kynjàl, a long single-barrelled pistol, and a sabre are suspended. He wore the koudy, and a bourka over the shoulders, a bashlyk being twisted around the neck. When Abdoullah rode out he carried a rifle at his back. Farewell, Abdoullah! thou hast shown how a Lesghian may be faithful and honest, as he is reputed to be brave, for the Lesghians are brave and hardy mountaineers.

Shortly after the annexation of Georgia to Russia, the Lesghians made a descent into Kakhety, and Prince Tzytzyanoff having despatched a force to punish them, they made their submission to Russia. In 1846 they attacked overwhelming numbers of their neighbours the wild Tchentchen, but were repulsed with heavy loss; the latter in their savage exultation fell upon the wounded, and, reverting to an ancient custom, cut off the hands of their enemies and nailed them to the doors of their dwellings. The Lesghians under Schamyl contributed greatly towards the subjugation of the Tchentchen, for the prophet knew how to avail himself of their religious fanaticism.

Although I was no longer travelling under the ægis of a Governor, I got over the ground at fair speed with the aid of some papers obtained at Erivan. The favourite and very unsatisfactory reply of Russians of every class and at all times is sey-tchass, 'this very hour'; it is significative of instant attention, but more frequently implies execution indefinitely deferred. The Armenians have an equivalent to the Russian words sey-tchass, which they employ in the same reassuring tone, and at the same valuation. Essaatyn is the invariable reply in these parts, and substitutes the provoking sey-tchass.

On reaching the boundary of the government of Erivan I began to experience greater difficulty in being attended to. At Delyjann, for instance, the *tchapars* positively refused to provide an escort notwithstanding the order I produced, so we drove to the quarters of the *palkovnyck*, 'colonel' in command of the garrison, and while my companion was preferring our complaint to that officer, the *tchapars* galloped up and took their position, one on

each side of the carriage; honores mutant mores! The colonel, who was very civil, said he had no control over the tchapars, but would send forthwith to make the necessary inquiries. We were, however, spared further delay by the appearance of the escort, and proceeded after thanking the palkovnyck for his attention.

I passed one weary night at Elénovka, and another at Salaogly, at both of which places the usual tormentors must have been



THE RED BRIDGE.

in myriads, for, besides being teased by them, I felt them darting like flies at the close of summer. I envied the sound sleep my companion enjoyed on both nights, as if the voracious pests were a pleasant incentive, and his couch the most comfortable of beds instead of a hard board with his bourka only to wrap himself up in.

Abreast of Novo-Alghetka, the third station from Tiflis, are

seen to the right the Karayass plantations irrigated from the Kour. The canals, named Marie after the Empress, were constructed in 1865-67 by an English engineer¹ on the property of 'The Society for the Restoration of Christianity in the Caucasus.' The antelope *subgutterosa* is seen in droves at Karayass, where good shooting is to be had.

We arrived at Tiflis at 4 P.M.

In the evening we went to the theatre² at the Tamamshoff Karavansarar; it has a pretty interior in the Moresque style. The bill for the evening was tempting, inasmuch as the first and last acts of the 'Merchant of Venice' were to be given by Armenian performers. The house was full and the audience seemed well pleased with the acting, for thunders of applause greeted the discomfiture of the Jew by Portia, a comely black-eyed Armenian; and when, towards the close of the first scene, Gratiano, a character that was well sustained, added exultingly—

In christening thou shalt have two godfathers; Had I been judge, thou should'st have had ten more, To bring thee to the gallows, not the font—

the Armenians, usually so grave, showed their delight in noisy enthusiasm.

Performances by amateurs in Russian and in Georgian are also given at this theatre, and an Italian company is usually engaged; the good people of Tiflis, however, have been deprived the luxury of the Opera for two winters, a great disappointment to a musical people, forced to submit to the privation through no fault of their own. The directors, who are in the service of the State, contrived

¹ Mr. E. Legh Harris.

^{*} This theatre has lately been destroyed by fire.

to squander in one season the Government subsidy for three years, amounting to a total of 90,000 roubles! The matter has never been cleared up, and although the delinquent officials in high places were removed from the management, they have been appointed to still higher offices!



GEORGIAN NOBLE.

CHAPTER XXV.

THIRTY-SIXTH AND THIRTY-SEVENTH DAYS.

Arrangements for crossing the great range—Outskirts of Tiflis—The 'Devil's knee'—
First-class post-stations—Time service—A bad night—Ananour—Broad-tailed sheep—
Siberian exiles—The Emperor's solicitude—Pasanaour—The Hefsours—The
Ph'tchavy—Osset villages—M'lety—Ascent of the great range—Goudaour—The
mountain spirit—Limits of vegetation—Tinted snow—Koby—Crystals and pyrites—
A speculative stóroj—Kasbeck.

To perform the journey over the great range a carriage should be hired at the Burcau des équipages de la Poste, to be engaged by the week or for the trip to Vladykavkaz, and return if desired. In making the agreement at the bureau for a carriage and four post-horses, it should be stipulated that for the ascents from M'lety to Goudaour, and from Lars to Kasbeck on the journey up, and from Koby to Goudaour on the return journey, six horses shall be provided; this is essential, to avoid otherwise tedious and laborious climbing. No extra charge should be submitted to, for on proceeding on the descent, in reversing the order of stations just named, two horses only are attached to the carriage, thus making pre-payment correct for value to be received. The road between Tiflis and Vladykavkaz is so extensively travelled upon that horses are in continual demand; a courier might therefore be of service when working against time, escorts not being needed, nor are they to be obtained. Preferring not to overload the carriage,

we dispensed with the courier, and having been favoured with a kazyónnaya padarójnaya 1 by one of the authorities, our way was considerably smoothed throughout.

A sufficient supply of provisions, to include bread, tea, sugar and wine, must not be forgotten, and the carriage should be ordered a full hour before the time fixed upon for starting.

We left Tiflis at 2 P.M., in a north-west direction above the right bank of the Kour, passing at the outskirts a monument of porphyry surmounted by a cross, which marks the spot where the Emperor Nicholas was thrown out of his carriage, in October 1837, when upon his return to Russia. A mile beyond is the Gastýnnytza slyoss, 'Inn of Tears,' a roadside hostel, where Georgians who are proceeding abroad—for some still consider Russia a foreign country—take leave of the friends who have accompanied them thus far. Hence the road lies between a range of low hills and the river, the summit of Kasbeck becoming the point de vue. Crossing a small stream, the Vera, we entered the Dygomy valley, and then came to a defile formed by lofty cliffs, those on our left being pierced with numerous crypts which are quite inaccessible.

Before reaching a sharp bend in the river, called by the Georgians, Namouh'lya, 'Devil's knee,' we passed the remains of an ancient bridge said to have been constructed by Pompey. After the Roman general had traversed Iberia and routed the Albanians on the banks of the Cyrnus he re-crossed the river, but met with great resistance, for the barbarians had fenced it on their side with palisades. Notwithstanding their opposition, Pompey marched



¹ 'Crown padarójnaya,' an official order for horses, for the use of all persons travelling on special service, and which takes precedence of the ordinary padarójnaya. It usually entitles the bearer to the luxury of occupying a 'general's room,' exempts him from detention at tollgates, and secures to him every attention on the part of the station-master.

into their country, seized upon Aramazt, the acropolis (temp. Artaces, King of Karthly, 81-66 B.C.), and crossed the river. The fortress of Aramazt 2 was within a short distance of the ruins of the bridge.

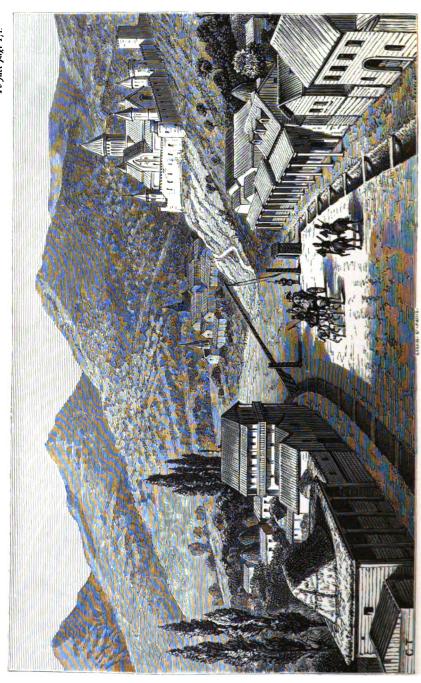
From M'zhett, the first station, a perfectly straight road bisects the fertile plain of Tzylkann. When Prince Bariátinsky was Governor-General, well-built post-houses were erected on the new road and furnished with every comfort for travellers, the first-class stations being at Tzylkann, M'lety, and Kasbeck; all are now in a dirty and discreditable condition, with no attendance but that of a stóroj, invariably drunk and incapable. 'Who is responsible for the direction of these post-stations? Is there no maître de poste?' I asked a colonel who was travelling on the road. 'Mais, mon Dieu! certainement; il fait sa visite une fois, deux fois, par an, mais on sait toujours d'avance le jour de son arrivée, et on lui prépare tout, de manière qu'il est persuadé qu'il n'y a pas de quoi se plaindre.'

- 'But your governors of provinces and other great people?'
- 'Toujours la même chose—on leur fait arrêter les chevaux et préparer leurs appartements.'
 - 'And other officials, and ladies and gentlemen?'
- 'Eh! hé! chez nous en Russie on ne fait pas grande attention à ces choses-là, et si même on voulait se plaindre, à qui s'adresseraiton? Croyez-vous, monsieur, qu'on ajusterait les choses? Non, chez nous on vit d'un jour à l'autre. D'ailleurs, si la parole est l'argent, le silence est le seul bien-être!'

This is a sentiment frequently uttered by men of education who feel their utter helplessness and the hopelessness of seeing any social improvements under the present baneful system of

1 Plutarch's Lives, Langhorne. Dion. Cass. xxxvi., xxxviii. 2 See page 176.





centralisation so universal throughout the empire; 'a principle which secures the momentary strength, but ever ends in the abrupt destruction, of states'—an evil that generates such parasites as by servility understand zeal, and by time service duty.

On leaving Tzylkann we entered the valley of Araby spyr, 'Arab's mouth,' and turned up a winding ascent to the left, reaching an upland named Bygmys Myndory, on which is the lake Bazalet. We stopped for the night at the station, a mile or two from the town of Doushett which was the favourite residence of 2,918 King Vakhtang Heraclius.

Vermin, and the commotion caused by the frequent arrival and departure of travellers, disturbed our rest throughout the night, and we were only too glad to leave the unpleasant post-house with the first relay of horses we could get in the morning. Our *yemstehyek* was a Malakan, who entertained us on the road by recounting wonderful stories of the fortress of Ananour, for which place we were bound.

On approaching Ananour, attention is at once drawn to the 2,335 picturesque castellated walls and watch-towers on an elevation above the village. Within the old stronghold are two churches that were erected in 1704 by George, erystav of Aragva, who came to a tragic end in 1737, when a certain Tchantchy was the chief of a neighbouring erystvat called Ksan. A lengthened state of feud between these two chieftains, culminated in the erystav of Aragva carrying off by force the wife of one Jesè, brother of the erystav of Ksan, and making her over to the Persians. Tchantchy determined upon revenge, and accordingly placed himself at the head of a body of Lesghians whose alliance he had secured, and laid siege to Ananour where George resided with his family; the place was carried by assault, and all the

defenders put to death. The residence of the *erystav* is to the right on entering the fortification at the square tower, and the burial-place of the unfortunate George and of his children is pointed out inside the small church. The larger church has many sculptured ornamentations on the exterior, the most striking being a large cross—a representation of St. Nina's cross of vine-stems; it is supported by two chained lions, and strangely enough the grapes are being devoured by demons.

From Ananour the road lies by the banks of the Aragva through the valley of the same name, where large flocks of sheep and goats were grazing; the rams and goats were fine long-horned animals, and among the sheep was a species with very broad tails, but that member had scarcely attained in any instance the 'full cubit's breadth' of the Arabian sheep described by Herodotus.¹ Unlike the shepherd on the Karayass steppe, who is armed to the teeth, here his sole weapon is the crook.

At this part of our journey the yemstchyck pointing ahead, cried out Kátorjnye! Kátorjnye! 'convicts, convicts'! and in a few moments we approached five men in fetters and under a strong escort: they were resting by the roadside and having a meal. 'Where are you going to?' we asked a soldier. 'To Vladykavkaz.' 'And where are they going to?' we again inquired, pointing to the prisoners. 'To Siberia,' was the ominous reply. One of the unhappy men was a fine-looking fellow, apparently of birth and education; he may have been a political offender, for there was no fraud or murder on his handsome and open countenance.

It seemed hard that these men should be travelling on foot. So far back as the year 1867, Baron Viliot (for some time

¹ Herod. iii.

Governor of Odessa) obtained from the Minister of the Interior his approval of a plan by which exiles to Siberia were for the future to be spared from journeying on foot in winter, but should be conveyed to their destination by rail, river, or road, according to circumstances. This improvement in the treatment of prisoners had been preceded by a slight amelioration in their condition due to the provisions made by a committee which sat in 1861, and which led to the consideration of fresh reforms. days the unfortunate creatures had to walk in all weathers, so that many sank on the way, while others contracted sores which caused much suffering and frequently resulted in permanent injury.

It was in 1858 that, at the command of the Emperor, exiles and prisoners under sentence of transportation to Siberia were for the first time sent from St. Petersburg to Moscow by rail, early evidence of the humanity of the beneficent Alexander, then only in the third year of his reign. In olden times prisoners were sent from all parts of the Empire to Moscow, Nijni Novgorod, and Kharkoff as the great centres, and from those cities they were forwarded to Kasan the chief head-quarters, whence they were distributed among the towns of Perm, Yekaterynbourg, Tumen, and Tomsk across the river Irtisch. Stations at which to rest for the night were erected at a distance apart of 20 versts, and they still exist except where transport by river and rail is available; they may be noticed in the Caucasus and in the Crimea.

At the narrowest part of the valley of the Aragva are the Tchertaly and Vanselop'pe, two old Georgian forts which guarded the pass, and a few versts beyond is the post-station of Pasanaour. 3,621 Here has lately been erected a church gaudily painted in questionable style, after the manner of many sacred edifices at Moscow, and by no means producing the pleasing contrast to the huts T VOL. I.

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and *doukanns* in the village, that was probably aimed at in its external decoration.

At Pasanaour horses may be obtained to ride to the Hefsour villages in the hills. The nearest is ten miles up the Bakourheby rivulet, but the largest, named Ah'ho, distant thirty-three miles, can be reached in summer only, for the Hessours are completely snowed up in winter. The Hefsours or Khevsours,1 anciently called the Ph'khovel, seldom quit their impregnable homes, and are therefore reproached by their neighbours with being wanting in warlike qualities. Although nominally Christians, they reject the use of churches and the service of priests; St. George is their god of war, but they have other saints, and elect a kadalih 'elder' when they meet for prayer. The Hefsours claim descent from some Crusaders, who they say halted in Kakhety on their return from the Holy Land. When dressed in his best, the Hefsour wears a shirt of mail over a gold-braided garment dotted with small crosses; from his tchaktchaoun, 'helmet,' falls a net of steel; he has knee-pieces over short tight trousers, and carries a buckler. The females wear a petticoat with tunic, and bind up their heads in a black kerchief. The Hessours are a rude tribe. proud and supercilious, settling their differences by hand-to-hand combats, a wound received in a duel being indicated by a piece of red cloth sewn to the garment over the hurt. They are a dirty people, and somewhat inimical to Russia, terming the soldiers of the Tzar, bahahè, 'frogs,' from the colour of their uniforms.

To the east of the Hefsours are the Ph'tchavy, another rude tribe of puzzling religious tendencies, and very superstitious.²

Beyond Pasanaour, we observed about the heights numerous

¹ The Hefsours number about 5,000.

² Brosset, Hist. de la Géor. i. p. 126.

small settlements consisting of flat-roofed cottages and trapezoid towers peculiar to the Ossets, not readily noticed at a distance from being built of the same dark-grey stone as the rocky ground on which they stand; they overlook the luxuriant valley of Kvyshety, irrigated by the Goud that falls into the Aragva. It was a pretty sight to see the banks of the rivulet profusely covered with snowdrops, crocusses, and forget-me-nots.

M'lety, which station we reached at one o'clock, is the ren- 4.961 dezvous of the caravans about to ascend or that have descended the pass. Whilst essaying to obtain admission into the small village church, said to be charged with many ancient and interesting relics, two men—one an Osset, the other a Georgian—advised us to ride over the hills; in the one case to visit an Osset village at half a day's journey, called Lomyss-kyshell, promising we should see grand ruins and strange tombs; the Osset probably meant Lomysa, where was the ancient Church of St. George, at one time rich in golden and silver vessels. The Georgian on his part proudly claimed Saksann-kyshell as being superior in interest.

The post-house was in a condition filthy beyond description, and the officious and offensively tipsy storej was only got rid of after some trouble. We had a hasty lunch in our anxiety to get away from such unpleasant quarters, and proceeded the instant fresh horses were ready. An excellent bridge spans the Aragva, from the left bank of which we commenced the ascent of the great range on one of the most remarkable of mountain roads, along a succession of cliffs that have necessitated short zigzags and sharp turnings until the summit is gained. A slab let into the rock at the steepest part of the road records the completion of the superb work during the Governorship-General of Prince

¹ Brosset, Desc. Geog. p. 223.

Bariátinsky.¹ As we toiled upwards and looked over the brink into the Tchórtova dalýna, at the bottom of which courses the Aragva, we got an occasional glimpse of the old road completed in the reign of Alexander I., with here and there a hospice. Lermontoff, who knew this country well, asserts that the word is from telertà, 'line,' and not telert, 'devil,' because the dalýna, 'valley,' marked the ancient frontier of Georgia.²

It took us two hours and twenty-one minutes to get over the ten miles from M'lety to the next station of Goudaour, where the thermometer in the observatory marked 30°. We were in a region completely covered with snow, with not a speck of colour to be seen in any direction over the vast expanse of white that reached to the mountains of Galabdour and Shebysat. The Krestóvaya 7,977 garà, 'mountain of the cross,' a little way beyond the station of Goudaour which it overlooks, is the highest point over which the road is constructed; the cross on a granite basement was erected in 1834 by General Yermóloff, on the site of a cross said to have been placed there by Queen Thamar.

8,175(*a*) 7,746(*b*) Kouroush (a) in Daghestan, Kalota (b) in Ossety, and Goudaour, are the three highest inhabited points on the mountains of the Caucasus. Goudaour, a corruption of Goud-aoul,³ is in the district of Ossety, and the home of a mountain spirit.

The following is the legend of the mountain spirit, Goud: -

'There lived in the *aoul* a poor family blessed by the Lord with a daughter, for the Lord is merciful to the poor; there was no finer child in Ossety than Nina, who was the admiration of all people, and the merchants as they went by in caravans, made her presents of fine and bright-coloured stuffs. The spirit of the

¹ The cost of the great military road into Georgia amounted to nearly 4,000,000/.

² Lermontoff, Gheroy nashevo vremeny. Byela. ii., p. 264. * Aoul, village.

mountain whose name is Goud, had never in his long life beheld such a beauty, and like everybody else he fell in love with her and adored her with all the passion of youth. When Nina scrambled up the mountain, Goud was sure to make the way easy for her; and when she went in search of flowers, he put the sweetest and prettiest within her reach. Nina's father had five rams, but none ever went astray, nor were any devoured by wolves; in fact Nina became like a queen in Goud's kingdom, for the old man was very, very fond of her. In this manner fifteen years passed away, and the child grew to be a beautiful girl, old Goud's love increasing with her growth. He wondered whether from being a mighty spirit, he might not become a simple mortal, even a poor Osset; but the maiden never noticed his love, for she was too much taken up with her neighbour young Sasyko, a handsome and nimble youth who never missed a shot with his gun; he could dance the Ossety dance, and was quite accomplished in the lezghynka. Old Goud became so jealous that when Sasyko went out shooting he made him lose his way by spreading a thick fog before him, or by having him caught in a blinding snowstorm.

'At last winter set in and old Goud was not able to see his love as often as before, but Sasyko and Nina met daily. Goud was aware of this, so that he stormed and raged until he was beside himself. It happened, however, that one day when Sasyko and Nina were alone in the saklya,¹ Goud blew a great avalanche over them; far from being alarmed, the lovers were quite pleased at the chance which would leave them undisturbed, so they made a nice fire, and went on talking together. After some hours spent in this way, they began to feel that although their hearts were full their stomachs were quite empty; but finding a

couple of cakes and some cheese, they appeased their hunger for a time. The following day, however, the saklya resounded with cries of despair, for they no longer thought of their love, being tormented with hunger. A third day passed away, and on the fourth, death seemed inevitable. Sasyko moved restlessly from corner to corner, until of a sudden he turned and fixed his sunken eyes on Nina, and seizing her firmly, buried his teeth in her shoulder. Nina screamed and fell to the ground. At that moment noises were heard and the door flew open. Nina and Sasyko rushed to their deliverers; but they loved each other no longer, for their love had turned to loathing. Old Goud was so delighted at this termination to Nina's attachment that he laughed, and laughed quite loud, until he shook a great shower of stones into the valley, where they have remained to this day. This is the way our mighty Goud laughs.' 1

The highest snow-line on the mountains of the range is at an altitude of 9,600 feet to 12,200 feet above the level of the Black Sea, there being a difference of upwards of 1,000 feet between the southern and northern slopes, while the limits of vegetation are from 9,854 feet to 11,000 feet.

Limit a	8, 300 feet					
,,	,,	barley	,,			8,100 ,,
,,	,,	corn	,,			7,906 ,,
,,	,,	wheat	,,			7,400 ,,
•••	,,	the vine	••			3,570 2

Beyond Goudaour a party of soldiers and labourers were employed shovelling the snow off the road and piling it up at the sides, where it formed great walls; their eyes were well pro-

¹ Ystorya vayny y vladytchestva Roussyli na Kavkazye. Doubrovine, St. Petersburg, 1871, i. p. 324-326.

² From reports made at the Observatory, Tiflis.

tected against snow blindness, but they were badly provided with feet covering. The Ossets, whose homes are in these mountains are bound to assist in keeping the public ways clear for traffic during the winter months, and on this condition they are exempt from paying taxes, a boon to a people living on barren and unproductive soil; for the Ossets in these parts are indigent in the extreme, and depend upon the plains for their supplies. We thought of the poor exiles we saw in the morning, and of their hard fate in having to trudge over so much bleak and cheerless ground, covered with snow two and three feet deep.

I do not know whether it was an optical illusion, but it appeared to us more than once that there was a pale rose-coloured tint about the snow. It did not show on the surface, but rather on the side of the road facing the east, under a gloomy and wintry sky, after the sun had dipped behind the mountains to the west.

We descended rapidly to the valley of the Terek, feeling the cold more keenly than we did at Goudaour. The road, like the river, winds in great curves until it reaches the station at Koby, a 6,500 short distance from the picturesque church and tower of the village. Some pretty specimens of crystal and pyrite were offered for sale by the tipsy stóroj, who buys of the mountaineers and speculates with travellers. Collectors would do well to ask for ores at all the stations from Koby to Vladykavkaz.

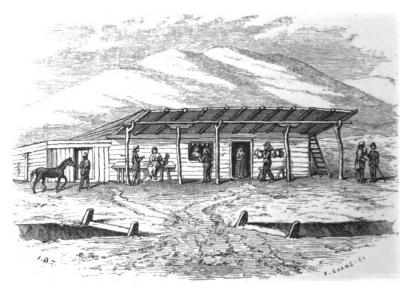
We had purposed visiting the troglodyte caves occupied by some Tchentchen at a distance of two miles from this station; but the approach is by a somewhat difficult path, and the late hour obliged us to give up the idea.

At a couple of miles beyond Koby we obtained our first good view of Kasbeck. It was quite dark when we drove through the

valley of Zion and crossed the Tchórnaya retchka to the Kasbeck station, which we reached at eight o'clock. The stóroj was a smart youth of eighteen with an eye to business, for he pressed us very hard, on the shortest possible acquaintance, to buy his crystals, pyrites, and horns of the tour; and then after a generous allowance of scy-tchass, served us with a very creditable steak, a pleasant change from the cold meat diet of the last twenty-four hours.

It was a glorious night, of which we took full advantage, for we never tired of looking at the bell-topped Kasbeck towering towards the star-lit sky in its chilly covering, not mightily, scarcely majestically, but with a proud individuality most interesting to behold.

10.30 P.M. ther. 37°. (March.)



A DOUKANN.

CHAPTER XXVI.

THIRTY-EIGHTH DAY.

Legends of Kasbeck—The cross—Superstition—The Capra ibex—Osset respect for the dead—The Kysty—Their pagan altar—The river Terek—Pass of Darial—Russian fort—Queen Dary'ya—Dar-i-alan, described by authors—Lars—Tribes of the Ossets—Balta—Arrival at Vladykavkaz—Visit to the Governor—The Club—Emancipation of Russian ladies—Inns and private houses—Russian character—District of Ossety—The Ossets—Their history—The Ossets and the Alains.

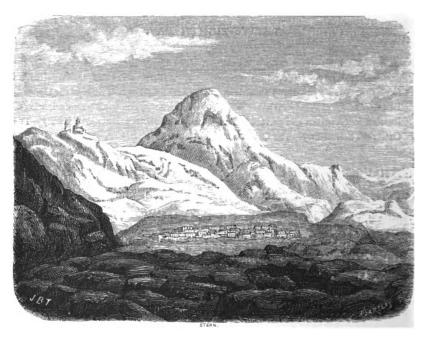
WITH the aid of a liberal allowance of *persydsky parashok*,¹ we contrived to pass a tolerably good night in the 'apartments for generals,' kept in fair order at this station. We were also fortunate in the weather, which being bright and clear enabled us to enjoy a perfect view of the great mountain.

Kasbeck is called M'kynvary, 'ice mountain,' by the Georgians; 16,54 Ourz-K'hoh, 'white mountain,' by the Ossets, Tcherysty tchoub, 'mountain of Christ,' and Bett-le-hem by the Christian Ossets, and Beshlem-K'hoh, 'mountain of Bethlehem,' by the Christian Tchentchen, for the belief exists that, high up Kasbeck, amid the perpetual snows, is the tent of Abraham, in which are placed for security many treasures, including the holy manger brought from Bethlehem.

About one hundred years ago, an aged priest in the odour of sanctity ascended the mountain accompanied by his son, for the

purpose of recovering the sacred relics; the old man succumbed to fatigue, but the son returned bringing with him a piece of the manger, which was presented to the king, Heraclius II.

The ascent to Kasbeck from the village and post-station lies through Gvelety, four miles beyond the post-house, and Gherghety, the village seen from the station. The path leads



KASBECK FROM THE POST-STATION.

thence to the right of the cliff on which are the ruins of the Monastery of Sameba, 'the Holy Trinity,' a sanctuary in which at one time were deposited the treasures of the Church of Mtzkhetha and the cross of St. Nina.\(^1\) The ascent is thence continued in a westerly direction towards the glacier of Orzvery to the south-east

¹ Brosset, Desc. Géog. p. 227.

of the summit. Two other formidable glaciers are the Devdoraky to the north-east and the Abanot.¹

9,050 7,600

Between the glaciers Abanot and Orzvery there is a stone cross, 5 feet in height; near it are several crypts in the rock, in one of which the Virgin Mary passed a night when on her way from Egypt into Ossety! An Armenian gentleman, whose route on his partial ascent of Mount Kasbeck has just been described, related to us that when he desired to go to the cross and crypts, the mountaineers refused to accompany him; for they said that if a mortal should presume to approach the cross he would die, and his death would be followed by a deluge. He finally prevailed upon one man to go with him, and as they were traversing the glacier and nearing the sacred symbol, the terrified creature knelt at every half-dozen steps he took and crossed himself. When it was known upon the gentleman's return to the village that the cross had actually been reached, the people murmured, and matters looked worse when a slight shower passed over their heads. Notwithstanding, however, the misgivings of the guides, the night was passed in the village without any molestation, and as the morning was fine the natives gathered around the stranger, the Christians to cross themselves, the rest, who were pagans, to look on with perfect indifference.

At 9 A.M. we left the station, crossing the Kouron, or Ara-don, 'mad river,' a torrent so named from the impetuosity of its waters. Four miles beyond, the Terek is forded at the path that conducts



¹ Kasbeck was ascended for the first time in 1868 by Messrs. D. W. Freshfield, A. W. Moore, and C. C. Tucker. Freshfield, *Travels in the Central Caucasus*, &c.

Mr. P. M. informed me at Tiflis that the statement made by these gentlemen to the effect that they had attained the summit of this mountain was generally doubted, until he himself had reached the top by following their route. I observed to the Russian gentleman that the character of those Englishmen needed no vindication.

to Gvelety, a village where guides are obtained for ascending to the glaciers, or for stalking and tracking the wild goat Capra ibex, called also Capra Caucasica, but best known as the tour, and the chamois, Rubri capra, both to be found on Mount Kourou, and in the Amgatchy mountains to the east of the Terek.

A chief of Gvelety named Tzogol, a noted huntsman we saw at Kasbeck, promised to have some large game ready for us by the time we returned from Vladykavkaz, but when we stopped at Kasbeck a few days later we were disappointed in not finding any. A death had occurred in the village of Kasbeck, and Tzogol said that it was the custom among the Ossets (who here belong to the Dygorty tribe) not to fire so long as a corpse lay unburied; his people respected the customs of their neighbours, and he was therefore unable to have any sport. In connection with this usage, Poushkin relates having visited an Osset aoul near Vladykavkaz at a moment that preparations were being made for a funeral. He found a crowd in front of the saklya and an araba with two oxen in the court; the relatives and friends of the dead man were continually entering the saklya, beating their foreheads with their fists, shrieking and crying until the corpse was carried out, in the Russian poet's own words, wrapped in a bourka

> ... like a warrior taking his rest, With his martial cloak around him,

and placed in the araba; one of the men then took the gun of the deceased, shook out the charge, and laid it by his side.²

There is a village on the mountain not far from Gvelety, called Goslett, where the Kysty have an altar—a cairn of stones upon

Dubois, iv. p. 279. The Ossetian name of the tour is dsabouter.

² Sotchynenya Poushkyna, v. p. 63.

which are piled the horns of the tour for the worship of Da-ba, a Supreme Being of whom they can give no account; but they also worship St. Matthew, after whom they have named a mountain, and sacrifice to the Virgin Mary at childbirth. The Kysty are a tribe of the Tchentchen who live to the east of Darial.

In the valley of the Terek, the road winds with the rushing and impetuous river, the bed of which is on an incline of one foot in sixty. We entered a gorge of lofty rocks of basalt, granite and porphyry, several hundred feet in height, with huge masses on either side above us looking as if they must fall, and destroy the road or turn aside the river's course. As we neared the actual pass of Darial the naked rocks rose higher towards the heavens, threatening in some parts to exclude their light; and when the precipitous summits closed with each other, presenting themselves before us at every turning we took in the road, we almost felt as if we had been led by enchantment into the depths of some vast chasm. There is nothing to relieve the interminable nudity but a little wood that shows itself from time to time up the narrow side glens, or through the topmost fissures on the heights, for

Ev'n cold Caucasian rocks with trees are spread, And wear green forests on their chilly head.

We had come prepared for some little excitement which we imagined the difficult and perhaps dangerous nature of a drive through this famous defile would occasion, but the road is excellent, and constructed almost parallel to the Terek. At the narrowest part on a level with the river is the Russian fort of Darial, and 4,122 abreast of it one of the toll-bars where travellers with the ordinary padarójnaya are stopped and put to delay and inconvenience, owing to the sluggish manner in which those papers are usually examined by the soldiers on duty; but as we held our order

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aloft, pointing to the additional black stamp, the bar was instantly raised, and we passed on without molestation.

Half-way up the cliff on an escarpment above the river's left bank are the remains of the old fortress of Darghalan or Darialan, the pas d'armes of many a king of Georgia. The first mention made of this fortress in the annals is in the reign of Azouc or Armazd, 87-103 A.D.¹ A Georgian legend thus ascribes to this ancient stronghold the name of Darial.

Once upon a time there lived a great queen renowned for her beauty and powers of fascination, whose name was Dary'ya. She was in the habit of occasionally inviting the neighbouring lords to her castle, that she might make the choice of one for a lover. But Dary'ya was as fickle as she was beautiful, cruel as she was engaging, and soon getting tired of the husband she had chosen, threw him over the parapet into the river. She would then select another lover by a similar stratagem, and destroy him in the same manner; and so the castle has been named after the great queen Dary'ya.

The defile of Darial is described by Strabo as a road by the side of the river Aragus, of such narrow dimensions as to admit of one man only passing at a time.² Pliny is more explicit, for he takes care to distinguish the portæ Caucasiæ from the portæ Caspiæ at Derbent; the former he says is a great work of nature, ingens naturæ opus, which divides the great mountain chain, and the castle was known as that of Cumania.³ The Georgians anciently called this the defile of the Aragva because the river of that name flowed



¹ Brosset, *Hist. de la Géor.* i. p. 70. In the reign of Mervan I. 162-112 B.C. appears the name Daroubal, *I.c.* i. p. 46, which Dubois believes to apply equally to the gate of Darial.

² Strabo, XI. iii. 5.

Pliny, VI. xii.

to the south of it; they called the Terek also the Aragva, imagining them to be one and the same river.

Ali-Abou-Hassan Maçoudi, an Arabian who travelled over the Mahomedan provinces between the years 930–940, wrote of the fortress which was five days' journey from Tiflis, that it was constructed by Isfendiar, king of Persia, the son of Joustasp, for the purpose of resisting the Alains in their irruptions on the mountains of the Caucasus; he describes the fort as being on a steep rock and seeming to be suspended in the air.¹ The eastern geographer Emadded-din Aboulfeda, 1271–1331, wrote that the principal fortress of the Alains, Bab-al-Alan, 'gate of the Alains,' was one of the strongest places in the world, being 'covered with clouds as if with a turban . . ,' and situated on a mountain that stretched towards the iron gate,² meaning Derbent.

The origin of the name Darial is doubtful; according to Saint Martin, the Ossets pronounced the word Daïran, and the Georgians called the defile Khevys-kary, 'gate of the valley.' 3

Dar-yol signifies in Turkish 'narrow road,' or 'path.'

Professor Brosset believes the name to be derived from the Persian, Dar-i-alan, 'gate of the Alains,' and asserts the existence of the word Darialan in a MS. of the tenth or eleventh century, but it does not appear where the MS. was consulted. 4

At one part of the defile the *yemstchyck* pointed to the position of a spring, at this time of the year covered with snow, whence he said issued warm water, smelling strongly of sulphur and disagreeable to the taste, but of which people drank when they were

¹ Maçoudi, Les prairies, &c., p. 42.

² Géographie d'Aboulfeda, trans. Reinaud, 1848, ii. p. 287.

Saint Martin, Mem. sur l'Arménic, ii. p. 193.

⁴ Brosset, Voy. Archéo. Rapp. i. p. 96.

ill. Might not this be the stream of an 'abominable odour' which Pliny says was below the gates?

3,682 At Lars, the next station at which we changed horses, we found a couple of Russians smoking lustily, and swallowing vodka in marvellous style. Being smartly attended upon, we were soon covering ground at a fast rate in the valley, which widens considerably at Djerahoffsky, a Russian fortification garrisoned in summer for the purpose of military exercises.

The numerous old towers on the heights would produce a far more picturesque effect, but for the general nakedness of the hills and the almost entire absence of anything like forest land. It was only by mercilessly felling the trees, that the Russians were able to overcome the stubborn resistance of the mountain tribes and put an end to their guerilla style of warfare; they levelled whole forests, brought up their artillery, and formed intrenched camps. When it was announced to Schamyl that his enemies were cutting down the trees and advancing, he exclaimed, 'Now that the Russians are clearing away the woods, I perceive that Woronzoff has discovered the secret of my strength.'

Allusion has been made to the Dygorty Ossets; we were now among another tribe, the Tagaour, the supposed descendants of a fugitive king of Armenia, whose name they have inherited. There are two other tribes of Ossets: the Kourtalyn, who are the neighbours of the Tagaours, and the Alaghyrs, in the valley of the river 2,754 Ardonn. The Dygorty are reputed the bravest.

As we approached the last station on our journey, Balta, we left the steep slopes behind and entered the plain. At one o'clock we crossed the Terek over a handsome iron bridge, and entering the town of Vladykavkaz alighted at the post-station.

¹ Pliny, VI. xii.

We lost no time in calling with an introduction upon his Excellency the Governor, who received us very courteously, and promised any assistance we might need.

In the same building with the post-station is the club-house, a large suite of apartments handsomely furnished. It was a guest night, but as dancing, the usual way of spending it, is forbidden during Lent, these Sunday evenings are set apart for the reception of married ladies only, a large gathering of whom we found distributed at eight or ten card-tables, where they were engaged at whist or *imperial* with the assiduity of ancient dowagers, while a military band was playing some lively airs in the gallery of the ball-room. None of these ladies could have been over thirty. With the exception of three or four smart-looking young officers who were making a decided set at as many flowers, all the gentlemen were in the buffet, a stifling and reeky apartment with every window and door closed, smoking zealously, drinking, and making great noises; and in this sociable way the time was spent until one in the morning. Vive la bagatelle!

The blowing of the zournd, and the beating of the nahard, attracted our attention at a very late hour, and with a feeling of curiosity, we turned into the side street whence the sounds proceeded, to find a crowded procession, led by the musicians and people carrying lanterns, in which several men were each bearing on their heads an enormous tray, piled with apparel and other

There are 501,483 souls in the province of the Terek. (Census 1873.)

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deneral Loris Melikoff is one of the few Armenians who have risen to distinction and honours in the Russian service. At nine-and-twenty he attained the rank of colonel and held the responsible post of commandant at Kars, when that fortress was restored to Turkey at the close of the late war. Still in the prime of life, he is aide-de-camp to the Emperor, governor of one of the most important provinces in the Caucasus, and commander-in-chief over the imposing force of 40,000 men.

effects. They constituted the trousseau and wedding gifts that were being removed after the consummation of the marriage, from the house of her parents to the bride's new home, a Georgian custom, now prevalent among the Christian populations throughout the Caucasus.

Vladykavkaz, from vladyett, 'to hold,' Kavkazom, 'the Caucasus,' was founded in 1785 by Potyómkyn over the site of the Osset village Zaloutch, called by the mountaineers Terek Kaleh, and Kapou Kaya, 'gate to the rocks,' at a time that it was of considerable importance to the Russians as a post of defence against the mountain tribes; it is now a fair specimen of a Russian provincial town, with its fine broad streets, either very dusty or very muddy, laid out at right angles, and planted with trees between rows of houses irregular in their size, a few being of stone, some of brick but more of wood. There is the conspicuous residence for the Governor, numerous whitewashed churches with green roofs and domes, the practical fire-brigade watch-tower, a gastynny dvor, 'bazaar,' a boulevard, and a large untidily kept garden for the recreation of the public; whilst the numerous uniforms, civil and military, testify to the predominating influence of absolute power.

The population of Vladykavkaz amounts to 15,000 souls; it was raised to an *oblastny gorod*, 'provincial town,' in 1861, and has for many years been the point of transit for goods passing into the Caucasus, and the halting-place of travellers. That the thousands of Russians who pass through the town annually, are content to put up with the discomfort attending the limited and distasteful accommodation available in it, is a significant fact. There is nothing at Vladykavkaz with the least pretension to

¹ In 1862, when the population was 3,558, the revenue of the town amounted to 19,532 roubles; in 1874 it attained the sum of 40,953 roubles.

being a hotel, the best inn being bad, and that the uncomfortable and unclean post-house; the same may be said of other towns in Russia.¹ At St. Petersburg, Moscow, Kieff, and Odessa, the hotels are quite as good as will be found in most Continental states, but they have been introduced to meet the requirements of the many foreigners who are continually passing through those cities. the progress of civilisation in the country is sluggish is evinced by the noxious condition of inns and post-houses, which swarm with all manner of insects, and where, as well as at railway stations and in numerous private houses, the absolute indispensability of a human habitation either does not exist at all, or is allowed to remain in a filthy and disgusting state, landlords and tenants alike scarcely caring to remedy the evil. To this should be added the swinish condition in which the better classes compel their dependants to live, for on the premises of some of the first people in the land even, the sleeping apartments allotted to domestics are usually such, that an English farmer would reasonably hesitate before he sheltered his cows in one of them for a The fact is undeniable that propriety is far from being understood in Russia as it is in England; and this is probably owing to the slothful temperament of its people, for the vis inertiæ of a Russian is proverbial; the necessity for the least exertion ' becomes a nauseous and laborious task to him, and he is content to put up with any discomfort, however unseemly and uncommendable, rather than suffer his indolent spirit to be disturbed. truth is that Russians at home are Oriental in their habits, yet there are many who feel, that 'man should have many wants, for wants are not only the sources of enjoyment, they are the sources of improvement; and that nation will be the most

¹ The inns at Vladykavkaz are the Ivanoff and Hector.

enlightened among whose populace they are found the most numerous.'

Vladykavkaz is at the frontier of the country known as Ossety, which is bounded on the north by the Kabardines, on the east by the Tchentchen, on the south by the Georgians, and on the west by the Swanny. It is impossible to recapitulate here the opinions that have been enunciated by various authors on the history of so interesting a people as the Ossets; many are agreed that the Ossets and the Iron are the same, and have maintained that the Iron or the Ossets and the Alains or Alans, were identical, while others have undertaken to prove that the Alains or Alans, the As, Osses, were entirely distinct from the Iron or Ossets. There is at any rate a remarkable concurrence of evidence which leads to the inference, that the Ossets of our times are descended from and still inhabit the same parts as were peopled anciently by the Alains or Alans.

About the earliest mention of the Alans is made by Josephus, who tells us that they dwelt on the shores of the Lake Mæotis, whence, passing through the 'iron gates,' they fell upon the Medes and plundered their country, and having entered Armenia, lay all waste before them.\(^1\) A similar account is given in the history of Armenia, where we read that in the reign of Artaces III., 72-120 A.D., the Alains,\(^2\) who lived to the north of the Caucasus, passed through the defile of that mountain, and having conquered lberia, entered Armenia. Artaces defeated them, and they were compelled to retire across the Cyrus.\(^3\)

The irruptions of the Alains into Asia Minor are mentioned by

¹ Joseph., Wars, &c., VII., vii. 4.

² In the annals of Georgia they are styled Osses.

³ Saint Martin, Mém. sur l'Arménie, i. p. 300.

Arrian, whose duty it was, as Prefect of Cappadocia, to defend the eastern provinces of the Roman Empire against those barbarians. The historian of the fourth century 2 calls the Alains, Messagetæ, who peopled Scythia east of the Tanaïs; they were said to be a fine race, of goodly stature, and with fair hair; they delighted in the dangers attending warlike expeditions, and those among them were reputed great who chanced to fall by the hand of an enemy—a manner of meeting death that up to the latest times was considered the most glorious among the Ossets. According to Herodotus, the Messagetæ inhabited Mount Caucasus and made war upon Cyrus whom they slew.3

In the fifth century the Osses invaded Georgia, when they were repulsed by Vakhtang, *Gourgasal*.

Procopius distinctly refers to the Alans as holding the territory between Mount Caucasus and the Caspian gates, and for their better identification, makes mention of a people called the Brouhy as being between the Alans and Abhases.⁴

The conversion to Christianity of the Alans or Osses was effected in the reign of Justinian, but they afterwards abjured their new faith, dismissing their bishops and priests. The kingdom of the Alans at that time was next to Serir,⁵ the chief town of which was Houmradj, possibly the Hemry of to-day on the river Hemry-ouzỳn in Daghestan. After the accession of Queen Thamar to the throne, Christianity was for the second time introduced into Ossety, the people again relapsing into paganism and Mahomedanism.

- 1 Handbuch der alten Geographie. Forbiger, Leipsic, 1842, i. p. 424.
- 2 Amm. Marcell. xxxiii., xxxi.
- ³ Herod. I. ⁴ Procop. De bell. Goth. iv. 3, 4.

^{*} By Serir the Arabs meant the country of Ihrun, which was situated on the northwest of Derbend. *Derbend nameh*, translated from a select Turkish version, with notes, &c., Mirza A. Kazem Beg. St. Petersburg, 1851, p. 200.

We are next reminded that Sviatoslaff, the conqueror of Tmoutorakan (Taman), subdued the Kassogues and the Yasses in 966; in the former we recognise the Tcherkess or Cossacks, and in the latter the As, Osses, or Alains; and when in 1116, Yaropolk the third son of Vladimir Monomachus, made war against the Polovtsy on the banks of the Don and took three of their cities, there were many Yasses among his captives; to one of whom, a female of exquisite beauty, he himself became wedded.¹

According to Edrissi, the Arabian geographer, 1099-1165, the Alains had a fortified town named Aksinia (?) at a distance of 150 miles from Roussia (Taman ?), twenty miles from Aksala (?) which was near the coast, and twenty miles from Istiberia (?) a busy and well-built seaport town.²

Some Alains were met at Kerim (Esky-Crim), the chief city in Crim Tartary, by the ambassadors of the sultan Bibars, 1260-77,³ and we read of there still being in that peninsula *Gothie et aliqui Alani*, circa 1333, as reported by the Venetian traveller Marino Sanutor.⁴

Giovanni dal Piano di Carpine, a Franciscan monk who was the bearer in 1245 of a conciliatory letter from Innocent IV. to Batou the Khan of the Great Horde, makes mention in the interesting relation of his mission, of the Alans or Assy and of the Circassians, as being neighbours; and Rubruquis a few years later, describes the habitations of the Cherkis (Tcherkess) and of the Alani or Aas, as being on the slopes of the great mountains in the Caucasus; beyond them were the Lesgi, and next to the Lesgi

¹ Karamsin, i. p. 214, ii. p. 191.

² Géog. d'Edrisi, trans. Jaubert, 1836, ii. p. 399.

³ Quatremere by Makrisi, 1845, i. 213, 218.

⁴ M. S. Kunstman, 105.

^{*} Recueil, &c., iv. vii. 2; ix. 1.

[.] Recueil, &c., iv. p. 243, 246 et seg.

the 'iron gates,' which, through misapprehension, he attributes to Alexander of Macedon, who raised them for the purpose of excluding the barbarians from Persia. The monk further records having met at Scacatay some Alans, or Aas as they were called by the Tatars, who were Christians of the Greek Church, with whom he offered up prayers for the dead. When Rubruquis was among the Alans in their own mountains, he found many that were armourers, who wrought excellent weapons, a quality inherited by the Ossets—the makers of most of the arms with which the people in the Caucasus are provided.

At about this period the Alans or Yasses secured the alliance of the Kiptchaks, and sought to arrest the Mongols in their onward march of conquest and devastation, but they were defeated,

A Russian traveller makes the following observations in reference to the great wall of Derbent in which were the 'iron gates,' of which so few details are possessed: 'The great wall of Derbent, so far as it is known to Russian topographers, extends to the mountain of Koushan-dagh in the district of Kasy-koumouh' in the province of Daghestan. The farther from the city, the better is its preservation, and its extraordinary windings are consequent upon the formation of the mountains. There are forty-three fortifications over a distance of 80 versts, and it was to one of these defences that Kazy mullah # purposed withdrawing, but was deterred from so doing by the difficulty of obtaining water. Trees have grown to a great size on some parts of the wall, and rent it asunder; in other places villages have risen over the ruins; no inscriptions have been found, but it is said that an ancient gate remains in perfect preservation near the village of Lydjyly, 35 versts from Derbent. Mahomedan writers have maintained that the great wall was erected by Nashervan + the Just, a statement that cannot be questioned, for such a gigantic work could only have been undertaken by a powerful monarch. Writers of antiquity do not mention this wall, and its construction must therefore belong to a more recent period; that the Arabians found it completed is further evidence that it was constructed by the Sassanides, and the appellation of the wall of Alexander, like the Yadjudgè and Madjudgè, must have reference to the eastern shores of the Caspian.

'According to Oriental chroniclers, forts were erected along the wall at short distances from each other; they had iron gates and were filled with soldiers; if it be true that the



^{*} Kazy mullah, the companion and firm friend of Schamyl, was the first imaum of the mourshids, fanatic 'disciples' in Daghestan; he fell at Goumry when that fastness was attacked by the Russians under General the Baron Rosen.

⁺ Chosroes.

losing their city Dediakoff to the Khan Mangou, who had compelled the Russians to unite their forces to his own in an expedition against that people in 1276. The As who, according to Aboulfeda, occupied Kyrkyer (Tchyfout Kaleh), were in all probability the countrymen of the As met by Piano di Carpine and Rubruquis in North Caucasus, and identical with the Yasses, rather than the descendants of the Alans who had established themselves in the Tauric peninsula before the great immigration of the Germanic races.

The Ossets are a remarkable people in the history of nations. Isolated as they are in the centre of the mountains of the Caucasus, in the midst of populations with whom they have no affinity, they appear to be the only connecting link between the Indo-Persian branch and the European branch of the great Indo-Germanic race.¹

The natives of this district call themselves Assett, rather than Osset, and their country Assety, rather than Ossety. The latter wall is 400 versts (266 miles) in length, as stated by the natives, its termination may be placed near the river Alazan.* The people of Derbent say that the hour of prayer used to be communicated along this wall.'

The fortress of Derbent was taken by General Zoboff after ten days' bombardment, on May 10, 1796.

See Derbend-Nameh, p. 196, for the wall of Derbent. 'After Iscander (Alexander) it was Anushirvan who conquered this mountain, took possession of it, and for ified it all with numerous warriors; and it was he who built over the gates or at the fronts of the difficult passages of the mountain of victory, three hundred and sixty seats (or fortifications) bordering on the dominions of the Khozars.'

¹ For a historical and ethnological account of the Ossets, see *Tableau historique de l'Asie*, Paris 1824, pp. 48, 176, and *Note sur l'identité des Ossétes avec les Allains*, by M. Klaproth, in *Voyages*, etc.: du Comte J. Potocki, 1829, ii. p. 328; also Dubois, iv. pp. 320-407.

^{*} The river Alazan courses through Kakhety, and unites with the Kour in the government of Elyzavetopol.

[†] Name given to the mountains bordering on the territory of the Khozars, for the possession of them gave dominion over the Persians, Turks, and Arabs.

terms have been employed as being in sufficiently close affinity, and because they are the more familiar.

The population of Ossety is estimated at 65,000, of which number 50,000 are said to be Christians.



WOMEN OF OSSELY.

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THE CRIMEA AND TRANSCAUCASIA

BEING THE NARRATIVE OF

A JOURNEY IN THE KOUBAN, IN GOURIA,
GEORGIA, AMENIA, OSSETY, IMERITIA, SWANNETY, AND
MINGRELIA, AND IN THE TAURIC RANGE

COMMANDER J. BUCHAN TELFER, R.N., F.R.G.S.

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WITH TWO MAPS AND NUMEROUS ILLUSTRATIONS

IN TWO VOLUMES VOL. II.

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THE

CRIMEA AND TRANSCAUCASIA.

CHAPTER XXVII.

THIRTY-NINTH DAY.

Excursion to Olghynsk—Reception by the villagers—The Osset Bismarck—Schools—An Osset dwelling—Seclusion of women—A heavy meal—Conviviality of the Ossets—Their dances and songs—They hold the Greeks in derision—A young Osset lady—The stirrup-cup—The Ingoush—Their pagan superstitions—A Hungarian colonist—Russian landlords and tenants—Germans—Their influence.

When the Russians occupied the village where is now Vladykav-kaz, the Ossets who removed from it established themselves in another locality ten miles away, which they called Zaloutch, after their old home; the Russians, however, have named it Olghynsk.

In the morning, a tchynównyk assóbyh paroutchény was sent by the Governor to accompany us to this village; the post-road is followed to the Kambyléeffka, called Houmalek by the Ossets, a tributary of the Terek, whence a two miles' drive across country brought us to Olghynsk.

Our visit was evidently expected, for on entering the village we found about two hundred men drawn up in line two deep, the

' Special service commissioner.' This officer, an Osset by birth, was of great service upon an occasion like the present; we obtained from him much information on the modern customs of the Ossets and Ingoush.

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starshynd, a consequential-looking man of about fifty, performing the honours with singular good tact and breeding. It was soon whispered to us that this 'elder' of the village was gifted with the genius of good government, was the promoter and manager of the schools, and had won for himself the distinction of being called the Osset Bismarck! Indeed, a tchyndvnyk at Vladykavkaz observed to us almost in the words of Alexander: 'He is a very clever man; were I not what I am, I would wish to be that starshynd!'

We were conducted in the first place to the schools, where one hundred children, received to the age of fourteen, are taught to read and write the Russian language and the elements of arithmetic; they are also supplied with books in Osset, which have been prepared since the compilation of a vocabulary in that language by the late Doctor Sjogren, who assimilated it to the Persian, the language of Iran.

Zaloutch aoul consists of 179 houses and a population of about 2,000, so that the number of children refused admission for want of funds is considerable, these schools being supported solely by the 'Society for the Restoration of Christianity in the Caucasus,' which grants 700 roubles annually. Notwithstanding such limited means the schools are well found in desk-tables and forms, and were in a creditably clean condition, the sexes being apart in separate houses under the direction of a master and mistress. After inspection, the children faced an image in a corner of the room and chanted a hymn, then turning to a portrait of the Emperor they sang Boge Tzaryà Hran', 'God defend the Tzar.'

Osset sprachlehre, von Dr. Andr. Joh. Sjogren, St. Petersburg, 1844. 'The Osset may be classed as an independent member of the Aryan family of languages,' says Prof. Max Müller, in Lectures on the Science of Language, London, 1862.

The people of Zaloutch have preserved the character of their ancient Osset homes in their modern houses, with the exception of the towers of defence, which are no longer erected. On two sides of a court the rooms are occupied by the family, usually a numerous one, for sons with their wives and children never leave the roof of their parents; the third side is reserved for friends who come from a distance, and on the fourth side of the court are the stables and sheds. The bedding and bed-chambers we saw were scrupulously clean. Cooking and brewing is conducted in the kitchen, which also serves as sitting and dining room; beneath an opening in the roof is the fire-place, having over it a triangle with chain-pulley for hooking and running up boilers; on either side are wooden forms, and between them at one end a low three-legged wooden stool, with raised circular back, rudely carved, the seat for the eldest member of the family, who presides at meals. The Ossets and Swanny are the only people who luxuriate in raised bedplaces, stools, and such-like commodities, the others, according to Eastern custom, squatting upon carpets and coarse matting. The walls and beams were blackened with an accumulation of soot, but nevertheless, the wooden trenchers and platters, the pails and beer mugs ranged upon shelves, were clean and bright.

The starshynd invited us to his house, leading the way with much dignity and importance, and when we entered he bid us welcome in a fine speech, and asked us to do him the honour of dining. The female members of his family not appearing, he explained their absence by saying that it was not the practice in his country for women to show themselves, to entertain or to be entertained. The Ossets never inquire after their female friends, he added, as such curiosity would be considered offensive; but he supposed that they would all think differently by-and-by, when

they had, like himself, enjoyed intercourse with people more civilised than themselves.

The room was furnished with a table, sofa, and chairs. The moment we were seated, a low three-legged stool was placed before each of us with a large platter on it, bearing the quarter of a lamb that had been killed expressly for our dinner, it being close upon Easter; to my share was added the head and a piece of boiled pork!

Large bowls filled with barley malt (a sort of draught porter quite as good and certainly purer than much of the draught retailed in England) were next brought in, and the starshynd reminding us that it was Lent, said that he and his people were obliged to fast, but they would not fail to do justice to the beer; I was also told that until I had eaten of the head of the lamb, for it is the dish of honour, nobody could join in the festivity. The head was therefore immediately attacked, and then a number of Ossets who had crowded into the room, tossed off their beer and shouted strange noises, which meant that our healths were being drunk. There was no lack of malt; shouts followed upon shouts, and bowls were emptied to the health of the Tzar, of the Karalyeva, 'Queen,' of the English, of the Grand Duke, and of the Governor. We enjoyed the boiled lamb and the excellent barley malt, for we had had a long day, and no weary Osset could have delighted more in his own home-brewed than we did on this occasion.

The feast being ended, we were conducted with Chesterfieldian courtesy to seats on the green in front of the cottage; there was a large gathering of men, but no women. A ring was immediately arranged, and a series of performances commenced with the lezghynka, danced in a style superior to anything we had seen at

Tiflis, but we missed the grace and coyness of the fair ones. The next was a sword dance, not unlike the broad-sword dance in the Highlands of Scotland, executed with much agility and precision, but wanting in the rapid whirl. This was followed by

... the Pyrrhic dance so martial,

in which a crowd of Ossets rushed to an attack, throwing their arms about wildly, firing their pistols in the air, and hewing and stabbing with kynjals at a fancied foe; their other movements were slow. In one figure twenty men having formed a ring handto-hand, supporting twenty other men who stood upright on their shoulders, moved slowly round repeating a dirge with loud chorus. Again a circle was formed by a number of men who squatted on the ground after the manner of roadside stone-breakers; most of the labourers so employed over the Caucasus are Greeks who speak a corruption only of their mother tongue, and the jest of this performance was the holding the Hellenes and their occupation in derision. An Osset, who took his place in the middle of the circle performed some antic, and said something that was repeated in unison by the rest. He commenced thus: 'I am a Greek and work for my betters;' here the action of breaking stones was imitated by all; chorus—'I am a Greek and work for my betters.' 'If I don't work I shall starve, I shall starve: mouths were opened wide, and groans expressed the pangs of hunger; then followed with suitable action and chorus:

If I am not respectful, I shall have my nose pulled, my nose pulled; If I beg, I shall be kicked, I shall be kicked;

and after the chorus of, 'If I steal, I shall be hanged, I shall be hanged,' all rose to their feet, and a throttling and wrestling match

took place. The entertainment concluded with a pantomimic stag-hunt, which created the greatest excitement, and was loudly applauded.

The starshynd, who sought to meet our wishes in every way, brought to us his godchild, a girl of thirteen, but looking older, who had been prevailed upon to show herself in her gala costume; she was painfully bashful and confused. As we were assured that she was attired in the correct national costume, I think it worth describing at length.

A long skirt and the body of the dress which fitted close up to the neck where it was bound with gold braid, was of pink brocade; long loose sleeves of purple satin; short scarlet silk skirt over pink brocade skirt, and a purple satin tunic to match with the sleeves. These garments were plentifully trimmed with silver and gold lace, the tunic body open in front, being fastened with heavy silver bars across the bosom. Round the waist was a broad silver belt edged with gold, and set with agates and cornelians. The hair was quite concealed by a black silk kerchief tightly fastened, while a black shawl lay loosely on the head, covering the back and shoulders.

The starshynd accounted for the young maiden's terrified look by saying that this was her first appearance before strangers, and he was afraid it would also be her last until she got quite old, for elderly females did not hesitate to show themselves. He deplored the usage in this part of his country which condemned young females to a life of seclusion; 'and yet,' he continued, 'we are no worse than were the Russians themselves, not two hundred years ago, when women enjoyed even less freedom than ours do now!' and rightly spoke the Osset Bismarck.

The men wear much the same dress as the Circassians, except

that the *koudy* of the Osset is more frequently of white sheepskin with a scarlet top.

Zaloutch was a tidy aoul, where everything appeared to be well directed and in good order, and in which there were none of the offensive sights common in the Caucasus; the starshynd was certainly the man of the people, for he was obeyed with alacrity. As we were preparing to leave, he ordered the men to fall in as before in military array; 'for,' he said, 'every man and boy should be a soldier, and know how to fight for his country!' But when we entered the carriage, the excitement was too great for the battalion to bear passively, so it broke up, and the men thronged about us, waving their hats and shouting lustily.

This had been a stirring day at Olghynsk, mais tout vient à fin; we gave the order to drive on, but our horses' heads were held yet a moment, while the 'stirrup-cup' was being offered in a huge bowl of malt amid more shouts and cries. At last we cantered away over the green, the last man to whom we waved an adieu being the Lycurgus of Zaloutch, who had hastened ahead while we were engaged with the crowd.

We forded the Kambyléeffka to get to Bazorkyn, a village of the Ingoush, who, the ysvostchyck gravely informed us, are very mysterious in their ways and avoid all intercourse with Christians. The fact is that the Ingoush, a tribe of the Mytsdjeghy who call themselves Lamour, are pagans; they inhabit that part of the country which lies between the Terek and the river Assa to the east, chiefly on the banks of those rivers, and on the banks of the Soundja, and rear cattle, as being a less laborious occupation than agriculture.

The village of Bazorkyn, through which we passed, was completely deserted, the doors of all the huts being left wide open, We were glad when we saw a ragged little urchin run out of a dwelling to have a look at us, for we learnt from him that everybody was gone to bury the *starshynd*, and he pointed in the direction they had taken; we drove towards it, and in a little while came upon the party returning from the burial. The Ingoush dispersed at our approach, and hurried past as fast as they could, seeking to avoid any conversation with the interpreter, who however found out from the mistrustful people that all the doors of the habitations had been left open, that the spirit of the departed might not conceal itself in any of them.

There is a curious mixture of Christianity and paganism in the worship of the Ingoush, who somewhat resemble the pagan Ossets. The Ingoush call the Supreme Being, Déammeh, and adore Ghalgarr; they swear by certain stones they hold sacred, but they prefer swearing by a tree that has been struck by lightning. The most weighty oaths, in cases of theft and murder, are taken at a feast of the dead on the Saturday of the third week in Lent, a feast called *Laounse ghanan*. The confession of a crime or the declaration of innocence is accepted as the truth; a man who stands accused of murder is taken to the grave of the victim, where he swears that he and all his family will be the dead man's slaves in the next world, should he not speak the truth.

The form of oath taken by the Ingoush in the following words, is now seldom employed:

'I... swear by the Almighty, by the holy Archangel Michael, and by Tzomady Kovzad, the place we hold sacred, that, etc., etc., should I violate the oath I have now taken, may I not see the graves of my forefathers, and may my bones rot in a foreign soil; may the earth which nourishes me refuse to me her gifts; may the water with which my thirst is quenched dry up in its course; may

the air which I breathe bring upon me and upon all my kindred every grievous malady; may Heaven pour down upon me every ill, and may the blood of all unclean animals, beasts, dogs, and cats, be spilled on the graves of my forefathers, and on my own grave.' 1

Day's of the Week in the Language of the Ingoush.

Monday		Orshout.	Friday .		Peryska.
Tuesday	•	Shynyra.	Saturday		Shatt.
Wednesday		Kar.	Sunday		Kyrynda.
Thursday		Era.			

There is at a short distance from Bazorkyn, on the banks of the Kambyléeffka, a farm of 1,400 acres of excellent land, the property of a Hungarian colonist; it includes a large nursery for fruit-trees, of which there are many rare and valuable sorts. The farm produce is remunerative, for it supplies the natives with their favourite maize and millet, but the nursery is a failure. Country life, such as we understand it in England, has scarcely any existence in Russia; nobles and landed proprietors are usually absent landlords who flock to the capitals and large towns at home or abroad, where they are the better able to indulge in habits more suited to their tastes, with the smallest trouble and inconvenience to themselves.

The evil effects that have been felt in Ireland by the absenteeism of landlords and the estrangement of the Sovereign, are experienced in Russia, only in a greater degree, the poor tenantry being neglected and left to their degenerate condition of bigotry and superstition, a policy that suits the Imperial Government, for 'a State degraded is half enslaved.' The peasants of Russia, however, have many good qualities; they are an eminently agricultural people, and have already developed in a remarkable degree, con-

¹ For the manners and general customs of the Ingoush, see Roukavolistvo K² paznány-you Kavkaza, St. Petersburg, 1847.

sidering the short period that has transpired since their emancipation. The working classes in Russia are availing themselves of the advantages offered by a certain amount of freedom and such privileges as they owe to the enlightened monarch who sways their destinies, and it needs no shrewd observer to notice the movement that is at work among them, and the influence that movement is having to the prejudice of the upper classes, who are unwilling to reconcile themselves to the change in their relative positions, and make small efforts to advance with the times. It is at the roots of society and through the force of circumstances that civilisation in Russia is progressing, and the time will surely come when the nobility, a nobility such as it is in name only, will be swept away by the tide of modern thought and action, unless stirred to timely activity and to a sense of its duties and responsibilities.

It has been the practice of the Government of Russia, since the reign of the Empress Catherine, to grant leases of land on advantageous terms to foreigners upon their agreeing to settle in certain parts of the empire, and a large number of Germans having availed themselves of the favourable conditions, cultivated the land to their own great benefit, for prosperity has invariably attended the exertions of that industrious and persevering race. There are upwards of half a million of Teutons, members of the Lutheran Church, distributed throughout the empire; but if the wretched condition of the Russian habitations be contrasted with the neatness of the German colonists, it becomes evident that the latter have had no influence whatever in raising the tone of the native peasantry.

To the serious disadvantage of the Russians, if to the advantage of their country, the Germans in general are not only extensive landowners, but they hold many prominent and influential offices in the State, and the old feeling of jealousy engendered during the reign of Peter the Great, still lives in no small degree. It is related of General Yermóloff, that when the Emperor Nicholas inquired in what way he could reward him for his distinguished services, that officer replied, 'Will your Majesty deign to make me a German?'



OSSETS OF OLGHYNSK.

CHAPTER XXVIII.

FORTIETH AND FORTY-FIRST DAYS.

Public buildings at Vladykavkaz—The 77th Regiment—Romantic episode—Schools—Bazaars — The sect of the Stránnyky — Their tenets — Projected railways from Vladykavkaz—Departure—Prince Kasbeck—Religions of the Ossets — Curious customs —Attempts made to convert them—An unreasonable officer.

AMONG the public buildings at Vladykavkaz, is the new military hospital, of a size to receive 360 patients; we found 289 inmates, of which number, 80 were soldiers, suffering from miasmatic fever contracted whilst at work on the roads that lead to the mountain passes. The temperature in the wards and corridors was from 10° to 14° Reaumur, in a foul atmosphere, the doors, windows, and ventilators being kept carefully closed. There was much left to desire in the general condition of this establishment, especially in the surgical department.

It has already been stated that a large military force occupies the province of the Terek; one of the regiments in garrison at this time was the 77th, the Tenghynsk, or regiment of the Grand Duke Aleksey Alexándrovitch. A curious episode in the history of this corps is worth relating, and I give it as I have learnt it from various military sources.

In 1840, during the struggle in the Caucasus, the Miharlovsky fort, garrisoned by a detachment of the 77th under the command

On the river Netchepsouko, see Vol. I. p. 118.

of Second-Captain Liko, was invested by the enemy in greatly superior force; as the fort contained a considerable amount of matériel of war, which the commander was determined should not fall into their hands, he refused all terms of surrender, and the Circassians prepared for the assault. Being thus hard pressed and without any prospect of relief, Captain Liko resolved that the victory of his enemies should be dearly bought, and called for a volunteer to apply a match to the magazine so soon as the mountaineers should be in possession of the fort. A private named Arhippe Ossipoff, who immediately stepped to the front, was entrusted with the desperate task, and after the deadly struggle had raged and the Circassians poured in, a terrific explosion took place, the whole of the Russian garrison perished, and a few only of the enemy survived. On learning these facts, the late Emperor decreed that the name of Arhippe Ossipoff should for ever muster on the strength of the 77th regiment; the best-conducted man on the roll is recommended by the commanding officer to assume the name, and it has become the practice for the sovereign, when reviewing this corps, to inquire: 'Where is Arhippe Ossipoff?' The representative replies, 'Arhippe Ossipoff died for his country, and for the glory of Russia's arms.' A subscription was raised in 1873 by the officers of the regiment, for the purpose of erecting a monument to the memory of its hero.

Arhippe Ossipoff is here the chief character in a pretty little legend, for how came Ossipoff's heroism to be known, when none of his brethren in arms were left to tell the tale? Yes, there was one of the Miharlovsky garrison left to tell a tale, who was a deserter at the time of the occurrence, and subsequently gave himself up from disgust at his mode of life and treatment among the Circassians. The authorities probably thought of the deserter's

story, se non e vero, c ben trovato, so the Pole was pardoned his capital offence, while Ossipoff became immortalised, and his brave comrades remain for ever glorified.

We derived much pleasure from a visit to a school of little Osset girls, who were all attired alike in their national everyday dress—a pink cotton garment reaching from the neck to the ankles, with a second but shorter garment over it, open at the bosom, and tightened at the waist with a leathern belt, the head being bound with a black kerchief which completely concealed the hair; they all wore shoes and stockings. They are taught needlework and embroidery, to read and write the Russian language, and take their turn at the laundry and kitchen. One could scarcely remain unmoved and unimpressed at the sight of so much regularity and order at a charity-school in this nook of the vast empire, whose people are so little able to appreciate or practise either excellence, and among little creatures whose ancestors but a generation or two ago were a rude, intractable tribe, a lawless and pagan race. This school, like the one at Olghynsk, is solely supported by the 'Society for the Restoration of Christianity in the Caucasus.' At the conclusion of the examination in our honour, the children sang a hymn and the national anthem, facing in their turn the two divinities whose images were suspended at one end of the room.

The bazaars are poorly furnished, but we saw the prized bourkas of Kabardah, and a large assortment of gold and silver braid, with which Vladykavkaz supplies the Caucasus.

Near the new railway terminus at the outskirts of the town, were a couple of miserable and degraded-looking creatures in rusty black, whose appearance at once attracted notice. We learnt that they belonged to a sect called the Stránnyky, 'wanderers,' and Begounny, 'runaways.' The Stránnyky are divided into three

classes, viz., they who wander, they who receive wanderers, and others that instruct, these last being subdivided into separate orders. Those who receive 'wanderers' and are anxious to escape detection, submit in appearance only to the State and Church; they do not partake of the sacrament, but their children are christened and registered in the Orthodox Church, being afterwards washed, that all pollution may be removed; they are then baptized anew.

The 'wanderers' have ingenious contrivances in their houses for concealing the 'runaways'; they bring up their own artisans, such as carvers and painters of images, bookbinders, and writers or copiers of books of prayer. They have no priests, their teachers performing all the rites of religion, such as receiving confession, holding services, baptizing, burying, expounding the Scriptures, &c. These teachers are chosen by election from among the most zealous and best versed in the Word; they are the real 'wanderers,' for it is their duty to visit their scattered brethren, and, having broken every family and social tie, are obliged to live in hidingplaces; it is also their duty to settle differences, their decision being influenced by the majority of voices. The teacher faces the congregation, standing at a desk covered with a white cloth, on which are laid the Bible, images in copper, and lights; he is distinguished from the rest by wearing a longer garment. Sometimes women become teachers, and hold services.

The 'wanderers' believe themselves to be the only true Christians, such as Christians were before the time of the patriarch Nikon, and in the days of Vladimir; and they look upon the Russian Church as having fallen away from the true faith. They believe that power and authority belong to Antichrist alone, whose

¹ The reviser of the Holy Scriptures.

servants they are that serve him. They say that after the birth of the Saviour, Satan was bound for a thousand years and then let loose, and that in the year 666, the number of the Beast, he assumed the shape of a mock Trinity in the persons of the Tzar Aleksey Mihárlovitch, the patriarch Nikon, and Arseny. their purpose they skip over reigns, alter the succession of sovereigns, and add or remove letters from their names, in order to find the number of the Beast; thus they make Peter I. the successor of Aleksey, the son Theodore III. being passed over. The Antichrist appears also in the person of Alexander I., for in his name, and in that of his favourite minister Araktchéyeff, they again find the number 666. The 'wanderers' have pictures of Peter I. as the Antichrist wearing the crown and the imperial mantle; Satan hands to him a taper, saying, 'Do my will; one Judas does not suffice for my purpose; this day, and through thee, shall I draw unto myself many people.' By the side of Peter is the Russian Church, personified in the adulterous woman.

The 'wanderers' must hide in the mountains and in the wilderness, that they may avoid the Church; for it is said, 'Let them which be in Judæa flee into the mountains'; and this is why the receivers hide away all them that are written in the 'Book of Life.' The 'wanderers,' say that, as the Evil One tempted David to number the people, for which he was punished by the Almighty with a pestilence, so it was again the incarnation of Satan himself—viz., Peter I.—who took to numbering the people. They seek to avoid being included in the census, because every document, be it a passport or other paper of the State, is the seal of the devil; for

¹ Father of Peter the Great.

² St. Matthew xxiv. 16. ³ Rev. xx. 12

^{4 2} Sam. xxiv. 1-15.

The first census in Russia was taken in 1719.

it is said, 'And he causeth all, both small and great, rich and poor free and bond, to receive a mark in their right hand, or in their foreheads. And that no man might buy or sell, save he that had the mark, or the number of the beast, or the number of his name.' The 'wanderers' seldom marry; they take a woman from another sect, even if she be of the Orthodox Church, hoping that they may convert her. They become greater 'wanderers' as they advance in years, it being their object not to die at their own homes; and when ill, they are frequently removed that they may not expire in a house in which they have lived. The crimes of theft, drunkenness, and adultery are of frequent occurrence, one of their precepts being, 'Thou shalt leave one home, and God will give thee ninety-nine; one woman, and God will give thee forty.'

The 'wanderers' believe the first resurrection, and the time when the Saviour will appear on the white horse, to be at hand, they all expect to be in his army, as 'priests of God, and of Christ, and shall reign with him a thousand years.' That reign of one thousand years is to be on this earth, which will be renovated, the New Jerusalem being brought from heaven and placed where the Caspian Sea is; this is why they wander about the shores of that sea, and congregate at Astrahan.

The Vladykavkaz-Rostoff railway, commenced in 1873 and now completed, will ensure rapid communication with Russia, vid Varonesh and Riazan, or vid Slaviansk, Kharkoff, Orel, and Toula to Moscow; and there is an excellent post-road from Vladykavkaz to Taman for the Crimea and south of Russia.

Vladykavkaz is a convenient point of departure for visiting the Eastern Caucasus, reversing the route taken by General Sir A. Cunynghame in 1871, when that officer travelled from Petrovsk to

Vladykavkaz.¹ Steamers at Petrovsk convey passengers to Astrahan for the tedious voyage up the Volga into Russia, and down south to Bakou, whence Tiflis may be reached by the post-road on the fifth day.²

The nature of the country in the valley of the river Soundja and along the shore of the Caspian Sea offers every facility, as has been already determined by survey, for the construction of a railroad from Vladykavkaz to Petrovsk, and from Petrovsk to Bakou, which will become the principal line of communication between Russia and its most productive districts in the Caucasus. It would be continued beyond Bakou by way of Djevatt through the district of Lencoran, for the purpose of uniting with the Persian railway from Teheran to Enzely.

There are also two projects for uniting Vladykavkaz and Tiflis. The first is by a line to skirt the great military road in the valley of the Terek, which, after traversing a tunnel through 'the mountain of the cross,' will enter the valley of the Aragva, and meet the Poti-Tiflis railway at Avtchaly, the station nearest to the capital; the other proposed line is through the valley of the river Ardonn in Ossety, also to unite with the Poti-Tiflis railway. The valley of the Terek, however, will more probably be the route selected, when the required tunnel will be at about 6,300 feet above the level of the sea, or 1,936 feet higher than the Mont Cenis tunnel, and 2,594 feet higher than that of Mont Gothard. The tunnel would be nearly two and a half miles in length, the estimated cost being 1,200,000/.

We called to take leave of his Excellency the Governor, and left Vladykavkaz at 2.30 P.M. on our return journey. In forty minutes

¹ Travels in the Eastern Caucasus, &c., Lieut.-General Sir A. T. Cunynghame. K.C.B., F.R.G.S., 1872.

² The Itinerary of Steamers on the Caspian Sea will be found in Appendix XI.

we reached Balta, and at 4.40 P.M. changed horses at Lars, where we were offered some native cloth, a mixture of cotton and wool, not unlike the Scottish 'blunk,' but the best quality is all wool. At 6.30 we arrived at Kasbeck, where we determined to pass the night.

After breakfast on the following morning, we called on Prince Kasbeck. He received us in his sleeping apartment spread with rich Persian carpets, the rest of the furniture being of extreme simplicity. He has a valuable collection of weapons, in his armoury of native and foreign rifles, sabres, pistols, kynjáls, and revolvers, which were scattered about the room.

The prince's cousin, Prince Alexander, who speaks French, was good enough to accompany us over the aoul, and give us much information in regard to the Ossets. The great mountain, he said, was named Kasbeck by the Russians, as a compliment to one of his ancestors, who was among the first to acknowledge the supremacy of Russia. The small church in the village of Stepan Tzmynda, now also called Kasbeck, was restored by the wife of that same ancestor. At the east and west ends without the church are canopied enclosures wherein lie interred the members of the Kasbeck family for ten generations, the males in the western, and the females in the eastern enclosure. There are no monumental slabs or inscriptions, nor are the remains in vaults; earth to earth, for no coffin is employed, corruption sure and speedy, quickly making room for others to follow.

The saklyas, amid which are a few of the old trapezoid towers of defence, are miserable hovels without windows. After our eyes

^{&#}x27;The title of Kazibeg, or Kasbek, was conferred on the representative of the family of Tsobikhan-chvili, by the kings of Georgia, who were the suzeraines of the valley.' Dubois, iv. p. 273.

had got used to the obscurity, we saw that cows, dogs, cats, and poultry were sharing their comforts with women and children, who grinned and seemed amused at our air of curiosity; the shelves were well supplied with a winter store of smoked meats and other provisions, pork being plentiful. In several huts we observed suspended from the ceiling a ball of wool having four feathers stuck into it horizontally, with room for more; it was a Lent calendar, six feathers representing the six weeks' fast, one feather being removed at the expiration of each week. Hungry children, rebelling against lengthened abstinence, are immediately silenced by being threatened with some mysterious power for evil in the ball and feathers. A similar custom prevails in some parts of Armenia.

The Ossets, whether in the highlands or lowlands, can scarcely be considered a fine-looking race; they are of middle stature, with long features, fair hair and light-coloured eyes, the hair of the children being perfectly flaxen; the women are remarkably plain.

Many Ossets are Christians, but others are pagans, Mahomedans, or a mingling of the three. Those in the mountains usually shave their heads or keep the hair cut quite short, use ablutions, and are in favour of at least a duality of wives, in which they indulge in spite of the Russian laws. They reverence Christ and the Virgin Mary, venerate the Archangel Michael and St. George, but their great divinity is Elias, whose festival is their principal holy-day, and to whom they pray for rain and for a good harvest, avoiding however Christian churches when they worship, because they prefer their own idols. Their name for the Supreme Being is H'tsaou, and their views of paradise are according to the promises made in the Koran. The Ossets are fully persuaded of a world to come, and look forward to meeting each other again after

death, to ensure which, members of one family always seek to be buried in the same grave. They still hold that some of their woods are sacred, and that each is under the influence of its own No notice is taken of the birth of a female, but good genius. there is great rejoicing when a male is born, for numerous presents, especially of arms, are brought and laid by his side, and the child is named after the person who may first happen to approach it. Wives were formerly obtained in exchange for cattle; now they are more frequently paid for in money. The old custom of stealing the bride is abandoned, yet the bride and bridegroom do not dare to show themselves together for many a day after marriage, as they would incur the reproach of their friends and neighbours if they did; but girls still observe the ancient practice of sewing themselves up tightly in stays which are never removed until the wedding-night, when it becomes the duty of the bridegroom to cut them asunder with his kynjál, although it is more propitious to unsew the stitches without breaking the thread. Females never wear stays after marriage; a few years of suckling and manual labour produce a condition that is much admired.

At the burial of their dead, the pagan Ossets place by the side of the corpse three loaves of bread and a bottle of spirits, as refreshments on the journey to heaven; a horse is then led to the grave, and the bridle is placed for an instant in the dead man's hand that he may claim the animal in the next world; but the same horse is never again employed for a similar purpose, that no dispute may arise hereafter as to the right ownership. Before the subjugation of the country by Russia, it was the custom to cut off the widow's right ear and throw it into the grave, that the deceased might claim her after death; now her hair is shorn and laid in the tornb, the ear of the horse being thrown in, if the animal is the

property of the deceased. Graves are marked by a cairn, or mound of earth; but when a man fell in battle, a staff and flag were placed over his tomb, to show that a warrior had died gloriously:

Alto morire ogni misfatto amenda.

Once during the year the Ossets have a feast in honour of the dead, called Baden-ty, which like the pamynky, the 'day of remembrance' of the Russians, ends in drunken orgies.

At the burial of a Christian Osset, the men of the aoul assemble at the hut to take leave of the corpse; they stand in the doorway, chaunt with their eyes closed and strike themselves on the head with a whip, advancing as they do so towards the body, which they touch with both hands, and they then pass the whip on to others at the entrance; the women follow after the men in the same manner, hitting themselves on the head with their hands. The corpse, being wrapped up in a piece of cloth or the bourka, is placed in an araba and carried to the grave, followed by the women, who beat their breasts and tear their faces, crying all the while, ada-dai! ada-dai! The more influential the position of the deceased the slower does the procession advance, and harder blows are dealt; the body is laid in the grave with its feet to the east, the relatives only covering it over with the earth, the spades that have been used for the purpose never being again employed, that they may not bring troubles on the family. A cross is placed over the tomb, which is visited for several days after burial, when those nearest of kin sit around it crying, tearing their hair, and repeating ada-dai! bending themselves to the ground, and touching it with their foreheads, in token that the dead are kept in remembrance.

¹ See Vol. I. p. 13.

The earliest efforts of the Government of Russia to convert the Ossets to Christianity were made in 1752, when an ecclesiastical commission resident at Mosdok, fifty-six miles from Vladykavkaz, sent missionaries about the country proselytising; but large numbers of that pagan people, after having been once received into the Church, presented themselves for baptism a second time, the temptation being that each neophyte received nine yards of stout canvas, two salted fish, and a cross, which was sometimes of Such corruption in the Church, similar to that practised at Rome in the reign of Constantine, when pagan converts were promised a white garment and twenty pieces of silver by the Emperor, bore untimely fruit, for the knowledge of Christianity among the Ossets was limited to their being able to make the sign of the cross, and to say that they were krystom, 'Christians.' Other missionaries in 1820 met with similar failure, since which period Russia does not appear to have occupied herself much in the conversion of any of the mountain tribes.1

An Osset who has learnt to make the sign of the cross, will also wear an amulet suspended round his neck. These amulets, usually of leather or lead, are treasured heir-looms handed from parent to child.

Previous to leaving Kasbeck, Prince Alexander showed us several objects, from graves that were disturbed during the construction of the new post-road near the village, and which consisted of beads of coloured and golden vitreous paste, trinkets, bronze ornaments and chains, and a signet-ring of potin having the device of a griffin. I gather from the description given, that

¹ See Klaproth, Tab. hist., &c., and Roukavódstvo K¹ paznány'you Kavkaza. Among the authors who have written on the history, manners and customs, or language, &c., of the Ossets, may be cited Bodenstedt, Dubois de Montpéreux, Engelhardt, Haxthausen, Guldenstedt, Klaproth, Koch, Parrot, Potocki, Rosen, Sjogren, Städer, &c.

the tombs at Kasbeck were of identical construction with those of M'zhett.

On arriving at Ananour, we witnessed a scene of a somewhat exaggerated nature to some at which we had the misfortune to be present on other occasions. We were informed by the stationmaster when we handed to him our padarójnaya, that we should have to wait an hour for horses, the demand during the last twelve hours having exhausted his resources. He was very civil, and expressed his regret at being obliged to detain us. Twenty minutes later, an officer from Tiflis alighted, and ordered horses. The stationmaster apologised humbly to the uniform before him, and declared his inability to supply a fresh relay for the next four hours. Perhaps the officer was a crazy man-we thought he must be-for he flew into a violent passion, and dared the unfortunate stationmaster at his peril to refuse to serve him instantly. 'I am very sorry indeed,' replied "the veritable martyr of the fourteenth class," 'that I cannot give you horses; I am only doing my duty' a profound bow—'the rules being that horses shall rest four hours' -a bow-'after running a stage, and I have only the horses which ' have just brought this lady and gentleman'-a very low bow. 'I do not believe such to be your orders; at any rate you shall give me horses immediately for my kazyónnaya padarójnaya.' 'The padarójnaya of this Englishman is like your own, and he is content to wait ';-a very profound bow. Did the obsequious station-master's imperturbability exasperate the bold officer to such a degree as to choke his utterance, or did he suddenly feel ashamed of himself? Anyhow he gave a theatrical shake all over, a shrug expressive of vengeance deferred, and then disappeared. Poor station-master! Populus me sibillat, methought was in the expression of his countenance, as he cast his eyes on a group of listening idlers.

When we quitted Ananour after the lapse of an hour, we left the son of Mars sunk in oblivious sleep, induced in all probability by some soothing narcotic to his taste, possibly the contents of an empty phial that lay on the table beside him.

We halted at Tzylkann to pass the night.



POTIN RING FROM A GRAVE AT KASBECK.

CHAPTER XXIX.

FORTY-SECOND AND FORTY-THIRD DAYS.

Tiflis again—Old Georgian habitations—A darbaz—Might versus right—Persian carpets
—Excursions from Tiflis—Sport in Georgia—By rail to Koutais—The golden fleece—
The ancient Egris—Ouchimerion—Ruins of a cathedral—Sovereigns of Georgia—
Botanic gardens—Bazaars—Decadence of Koutais—Hard bargaining—Costume of the
Imeritians—The curse of St. Andrew—Schools—Early Marriages—Cause—The
Countess Levaschoff—A brigand of gentle birth—The Alpine Club.

HAVING left Tzylkann at ten in the morning and spent an hour at M'zhett, we were in our old quarters at Tiflis by half-past one.

A few of the old Georgian cottages still exist in the capital, and must be looked for on the slopes of rising ground against which they are roughly built, either beyond the Tsavkyssy or in the Avlabar quarter, the more indigent homes, like their prototypes in the hills, being very ill-favoured; these are also without windows, and have an opening in the roof for letting out smoke. The better sort are constructed of the flat bricks peculiar to the country; the roof is supported by timbers of unnecessarily large dimensions that are laid end on a couple of feet apart, and project three or four feet in front of the dwelling, which is plastered over and coloured blue or red; the projection affords shade and shelter, and is surmounted along the top front by a rafter and an ornamental finish of brickwork. The threshold of the door is high above the ground, and the three or four windows are of the smallest dimensions.

In the residences of the opulent, the *darbaz* was the part occupied during the oppressive heats of summer. At a house in Dvoryánskaya oúlytza, 'street of nobles,' in the old quarter of Tiflis, we crossed a small court and descended some steps into a large, lofty, and dismal apartment with a stone floor; the walls and the dome, for the chamber is circular, are covered with panels handsomely carved, as is likewise a large pillar that supports the dome, in the centre of which is a lantern through which daylight dimly pours, for there are no windows. On a divan raised above the floor, the family lounged, ate, and slept, a curtain separating the sexes. Doors lead into the kitchen, store-closets, and wine-cellar, so that the mistress was enabled to perform her house-hold duties without quitting the *darbaz*. Of the few *darbaz* at Tiflis, the most perfect is at the residence of the Loris Melikoffs, an old Armenian family.

Among the public buildings is the Imperial observatory, and the hospital, a fine edifice erected at a cost of 50,000/.; it has accommodation for 200 patients, is well found, and maintained in a creditable condition on 1,000/. a year.

Trials, but not by jury, as yet unintroduced in the Caucasus, are conducted at the Soudyébnaya Paláta, 'hall of judgment.' Whatever the decision of a court, the Governor-General is empowered to reverse it should he see fit to do so; a remarkable case in point occurred a short time before our arrival.

A Tatar, having dissipated his fortune and lands, organised a system, with the aid of his son and two nephews, for setting upon travellers and plundering them. The Tatar eluded the pursuit of justice for a considerable time, but was eventually captured with his kinsmen; they were placed upon their trial for highway robbery with violence, convicted and sentenced to transportation

to Siberia. A shrewd advocate having taken up their case, detected an informality in the prosecution which failed to convict at their second trial, and Dedjtamour, his son and nephews, were discharged from custody. At the same moment, however, an officer stepped up and pronounced the detention of the late prisoners by 'administrative authority,' in the name of his Imperial Highness the Governor-General.

One of the nephews having thereupon obtained permission to speak, said aloud: 'We are only too happy to submit to the commands of his Imperial Highness, and consider ourselves prisoners during his pleasure; but we are still more happy to find that the law in this land deals justice, for we are declared innocent of the crimes that were imputed to us!' These men had been over four years in jail, where I saw them confined in separate cells.

A spare day in the Transcaucasian capital may be agreeably spent in revisiting the bazaars and inspecting the carpets, silks, silver ornaments, and other articles of native industry. Of carpets and rugs in the Tiflis market, those from Persia are the best and most prized, although the pardaghy of Karadagh, at 6 or 8 roubles, is considered a good and useful rug. In the choicest Persian carpets the pile is close, no unevenness can be detected over its surface even on the nearest inspection, and though soft, it is unyielding to the finger's pressure. In the next quality the pile is longer and may be separated, whether of one or more colours, while in the inferior carpets the coarse pile and rough surface is readily per-But apart from these indications the brighter and more decided colours of the best carpets at once attract the eye, when it is wise to reject green, violet, and grey tints, and a carpet before being purchased should be stretched out that imperfections may be detected. Persian carpets vary in length, but they are always

narrow, rarely exceeding 12 feet in breadth, unless made to order; and an idea of their price may be formed when it is stated that an excellent carpet measuring about 14 feet, than which a larger square is seldom to be purchased, may be bought for 100 to 120 roubles; but in making purchases, a fourth of the price asked may be unhesitatingly deducted and an offer made of the balance. It is necessary to resort to this system to avoid imposition, though one so distasteful and contrary to our own usages.

Excursions in the neighbourhood of Tiflis are made to the monastery founded by St. Anthony in the sixth century, at Martkoby or Martgoph, distant 25 versts; to Kodjora 12 versts, and beyond to the cascades of Manglyss, 30 versts. At Betanya, 25 versts, is an estate of Baron Nicolai.

Good sport is to be had within easy distance of the city, as I gathered from the reports of keepers and the dealers at the market-place, whose statements I have reason to believe are correct.

March—Wild boar, wild goat, pheasant, and woodcock; at Byeloy Kloutch, 50 to 60 versts west of Tiflis.

April-Quail, in all parts.

September to December—Bear, ibex, elafus, fox, and pheasant; at Byeloy Kloutch.

January—Bear, ibex, elafus, wolf, hyæna, fox, and pheasant; at Byeloy Kloutch.

February—Wolf, hyæna, antelope (subgutterosa), and pheasant; at Karayass, 40 to 50 versts, also at Kodjora, excepting the antelope.

The koúrotchka or tchourt'hy, 'partridge of the Caucasus,' is found in all the places above mentioned, where permission to shoot is obtained without any difficulty.

We took leave of the Russian officials, to whose courtesy we were greatly indebted, for they were at all times most obliging, and in the evening we left Tiflis by rail, for Koutaïs.

The chief town of Imeritia is mentioned by Procopius as Khytæa, the residence of Æetes, which reminds us of the expedition of Jason, who, 3,000 years ago, descended in Colchis at the head of the heroes of Greece, and, with the assistance of the bewitching daughter of the old king, secured possession of the coveted golden fleece. The origin of the fable is given by Strabo, who relates that the torrents from the mountains of the Soanes (Swanny) brought down gold, which the barbarians collected in troughs pierced with holes and lined with fleeces.2 Reineggs asserts that in the last century the kings of Imeritia employed people to search for gold by sifting the sand carried down the stream in the rivers Tzhenystzkalys and Abasha, and of late years gold has actually been found near the Eytz, a tributary of the Ingour, at a place named Zoloty'ye róssypy, 'gold fields,' on the Russian maps. Gold was also discovered in 1865 between Houdo and Djouary on the Ingour, in the district of Sougdydy, by M. Castaing, a Frenchman.3

The most ancient name of Imeritia, as we read in the annals of Georgia, was Egris,⁴ at a time that it formed part of the kingdom of Egros, who was one of the sons of the patriarch Thargamos. In the sixth century, Egris belonged to the Lazi, Khytæa being then called Koutatisium; the city was destroyed at the approach

¹ Procop. De bell Goth., iv. 14.

² When Pompey conquered Colchis, he received from Orodes the king, a couch of gold in token of submission.

In 1874, small nuggets were found at Dambloutt near Tchetah', about 50 miles from Tiflis.

⁴ Mingrelia and Swannety were included in Egris. Mos. Chor. pp. 89, 356.

of the Persians, who rebuilt it in 551, and it subsequently again became the residence of the kings of the Lazi. Having fallen to the Abhases in the eighth century, Egris was thereafter known as Abhkhaseth until 1259, at which period the province received the name of *Imier*, 'beyond,' because it was beyond the Likh' (the Souram spur), and to distinguish it from Georgia, *Amier*, 'on this side' of the mountain. Since 1469, the province has been called Imeritia.

Levan the first king of Abhkhaseth, 786-806, built a city in his new province at a place called Kotez, protected it with a citadel, and made it his second capital after Anacophia; that city is now Koutaïs on the banks of the Rion, surrounded by the most beautiful scenery. The plains to the south-west, extending into Mingrelia, yield cotton and hemp in abundance, and the highlands, covered with noble forests, supply our markets with walnut and boxwood.

The massive remains scattered over the brow of the hill on the right bank of the Rion, are in all probability those of the fortress of Ouchimerion, also mentioned by Procopius. The last fortification on this commanding position was destroyed in 1769 by General Todleben, who entered Imeritia at the head of a Russian force as the ally of the king against the Turks, whom his own subjects, in a state of revolt, had invited to their aid.

On the summit of this hill are the ruins of a superb cathedral,² dedicated by Bagrat III., king of Georgia, to the Holy Virgin. It was built in the form of a Byzantine or Roman cross, the extreme length of the nave being 112 feet, and width

¹ Brosset, Hist. de la Géor. ii. p. 239. Desc. Géog. p. 337.

² The metropolitan of Cotyaium was fiftieth in precedence in the reign of Leo Sapiens.

at the transepts 83 feet; it is a mixture of the Armenian and Byzantine, and was the first building in the style of architecture thenceforth denominated Georgian, after which all later churches were designed. While from the magnificent arched windows and noble pilasters some idea may be formed of the original proportions of this edifice, we read that 'the interior was adorned with mosaics, with white, red, and variegated marbles, and pillars and ornaments of striking grandeur,' the whole having been a noble example of the high appreciation of art in Georgia during the eleventh century, at which period the reign of Bagrat marks an epoch in the history of the kingdom; for that monarch, who was king of Colchis, succeeded by right of inheritance to the crown of Georgia, his sovereignty extending from the coast of Abhase to the Caspian Sea. His successors secured to themselves the dominion over Armenia. The edicts of those sovereigns were headed in the following proud style:-

'We, who by Thy protection and by Thy powerful aid are seated on two royal thrones, O Thou! who art the protectress of our royal line, of our sceptre, of our purple, and crown. We, Bagrat, crowned by the will of God, the issue of Jesse, David, Solomon, and Bagrat; by the will and help of God, acknowledged Lord, Sovereign, and Ruler of the Abhases, of the Karthlosides, of the Raniens, of the Kakhetians, of the Armenians, of the Khagkhanshals, of the kings of Shirvan, of the East and of the West, King of Kings, &c., &c.'

During their occupation of the citadel in 1691, the Turks destroyed the cathedral, and carried off its marble columns to Samtzkhe; three inscriptions in Georgian remain, one, on an arch in the shape of an Ω over the great east window, being as follows:—

'By the help of God, Bagrat, by the (mercy) of God, king of the Abhases and of the Karthlosides, constructed this holy . . . (for) his (mother) the Queen Gourandoukht.'

On the sill of the window at the north-east corner are two inscriptions, which have been thus rendered:—

'O King, who rulest over all kings, exalt still more the mighty Bagrat, Couropolate, king of the Abhases and of the Karthlosides; also his father, his mother, the queen (his wife), and his son. Amen.'

'When the foundation was laid, it was the 223rd year of the Pascal era' (1003 A.D.). The date is in Arabic characters.

Dubois makes mention of an inscription he saw on the south wall, which has since disappeared; it was in these words:—

'The architect of this church will also rise at the resurrection.

God have mercy on Maïsa.'

1

A half figure with the bearded face turned upwards and the arms uplifted, high up on the south wall, is the only sculpture in relief; and within the porch at the north wall, a fresco over the entrance shows a form with the nimbus, having on its body an aureola that encircles a head, also with the nimbus.

Bagrat, his son George I., and several of their successors were interred in this cathedral, yet there are no traces whatever of the royal sepulchres. Recent burials have taken place within its walls, but they who are desirous of reposing amid the illustrious dead, must be prepared to bequeath liberally for the benefit of the clergy.

The small church to the east of the cathedral was built by the Georgians in the fourteenth century; having been converted by the Turks into a mosque in 1671, it has since been used as a powder-

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¹ Dubois, i. p. 417. Brosset, Desc. Géog. p. 373.

magazine, over which we found a Russian sentinel who forbade our approach.

At the foot of the citadel height is La Ferme, a botanic garden, where are some fine cork-trees, stupendous magnolias and laurels. Recrossing the river we went to the bazaars, long streets of arcades, in which the stall and shop-keepers are mostly Armenians and Jews, who appeared to have little enough business on hand. Koutais is dwindling into insignificance, for its trade has been seriously injured by the construction of the Poti-Tiflis railroad at a distance of five miles from the town, it is said through an abuse of power in the interests of a few landowners.

The speciality in the bazaars are prettily-finished ornaments in jet; the *koula* is found in great variety, and there are many sorts of native cloth, a coarse material impervious to wet. Prices are high, also, at Kouta's, where the stranger again experiences the abominable practice of being asked considerably more than the tradesman is prepared to take for his goods.

The dress of the women in Imeritia is similar to that of the Georgians, whom they certainly surpass in good looks, and, if report be true, also in wantonness. However bright the eyes of the fair Georgians, it is those of the Imeritians that enslave, and

That need not an empire to persuade.

The men wear a tchckmett, the long-skirted coat of the Circassians, strapped in at the waist with a fancy belt, and the k'hazyr, 'cartridge tubes,' on each breast; the hat is the koudy, and the universal weapon, the kynjal. The working-classes are seen in large loose jackets or spacious sack coats fastened at the neck only, and trousers tied in below the knee, the suit being made of native cloth, dark brown or grey; they have kalabary,

'sandals,' on their feet, and on their head the papanaky, a small lozenge-shaped piece of leather, cloth, or silk, which lies over the fore-part of the head, and is fastened with strings under the chin; when worn by nobles, the papanaky of velvet is made very ornamental with gold and silver embroidery. The Imeritians are blessed as a rule with an abundance of thick bushy hair, which they consider sufficient protection against rain and the heat of the sun! Their Mussulman conquerors used to call them bashashyk, 'bare heads.'

To account for the absence of more ample covering for the head and feet, it is recorded that when St. Andrew, preaching Christianity, was passing through the country on his way to Rome, he lay himself down to rest by the road-side and slept soundly; on awaking in the morning and missing his head and feet covering, which had been stolen, the saint pronounced a terrible curse, willing that thenceforth Imeritians should never wear caps or shoes!

The seminary of St. Nina, a fine building where some seventy little maidens receive instruction, was conducted in a creditable manner, for cleanliness, order, and apparent good discipline seemed to leave little to be desired. Children of all nationalities and creeds are received, but the pupils seldom attain any degree of proficiency owing to the practice of early marriages amongst the Imeritians, Georgians, and Armenians; and although the law of Russia requires that a female shall have completed her sixteenth year before she marries, this law is honoured in the breach rather than in the observance, for marriages even at thirteen are of frequent occurrence, early physical development aiding in disregard of the law. The custom of early marriages may be traced to

Population of the government of Koutais, 620,222 (Census 1873).

the times when the sensual rapacity of their Mahomedan rulers placed in peril the freedom and virtue of all young females, who were frequently even sold by their inhuman relatives and guardians. Chardin relates the following occurrence in his matter-of-fact narrative:—

'The larger proportion of Georgian nobles are outwardly of the Mahomedan religion. Many have embraced that faith to the end of obtaining a place at Court or a pension from the State, others that they may have the honour of marrying their daughters to the king, or at any rate to ensure places for them in the service of his wives. Some of these base nobles give up the handsomest of their own daughters to the king, receiving in return a pension or an office, the Mahomedan religion being always previously embraced. A pension varies according to the condition of the person, but it never exceeds 2,000 crowns (¿cus). Whilst I was at Tiflis a painful incident occurred.

'A Georgian nobleman informed the King that he had a niece of extraordinary beauty, and his Majesty having commanded that she should at once be brought before him, the wicked man took it upon himself to carry the order from the King, and see it executed. He called upon his sister, who was a widow, and told her that the King of Persia desired to marry her daughter, and she must therefore prepare to part with her. The mother communicated to her child the contemplated outrage, which drove her to despair. It so happened, that the mother approved at that time of an existing attachment between her daughter and a young noble, and they decided on making him acquainted with the calamity which threatened them. A messenger was sent, and the noble came at midnight. He found mother and child mingling their tears, and deploring their bitter fate. Throwing himself at

their feet, he assured them that for his own part there was nothing he should so much dread as her loss, that all the wrath of the King of Persia would be as nothing to such an overwhelming disaster. There was but one way, he said, of settling the matter; he advised that they should be instantly married, and on the morrow their perfidious relative would be informed that the maiden was a maid no longer. This advice was followed. . . .

'His Majesty, who was very wroth, gave directions that the mother, the daughter, and her husband should be conducted to his presence. But they had fled, and after wandering hither and thither for several months, they went to Acalzike where the pasha took them under his protection.

'The fear entertained in Georgia of a repetition of such cases, obliges those who have pretty daughters to marry them as soon as possible, and even during their infancy. The children of poor parents, more especially, are married at an early age, sometimes from the cradle, so that the lords to whom they are subject should not carry them off to be sold, or to be made concubines.'

Near the Seminary is the Ragged School; instruction, but seldom with any encouraging results, is given at both institutions in the Russian language, writing, and arithmetic, and French is also taught at the Seminary.

All girls' schools in the Caucasus are under the patronage of H.I.H. the Grand Duchess Olga Feódorovna, the consort of the Governor-General; the lady of the Governor of the province being the visiting patroness.

We called at the residence, where the Countess Levaschoff received us in her boudoir, a pretty apartment tastefully fitted with richly carpeted takh'tas, 'lounges,' and in which were many

¹ Chardin, Journal, &c., i. p. 130.

native ornaments and curiosities, including the chaste soura and d'hoky, flagons of terra-cotta peculiar to Imeritia. The Governor, with much courtesy, kindly promised to make arrangements for facilitating my contemplated tour in Swannety, for which district I was anxious to start with the least possible delay.

Whilst I was conversing with his Excellency, a courier arrived with the reassuring intelligence, that a daring robber and manslayer who had been the terror of the valley of the Rion for some time past, and who was no less than a 'used up' native prince, had been captured by the militia after a desperate resistance. Half an hour later the brigand was brought to the palace enclosure under a strong escort, having one arm in a sling and some other nasty wounds, for he had fought, though single-handed, with the greatest determination, and the militiamen were complimented on their individual bravery.

The nobles of Imeritia are frequently in troubled circumstances. 'Why do you not sell your corn and wine?' I observed to one who complained that, although his possessions were large, he never had any ready money, even after a good harvest. 'If the harvest is good,' he replied, 'of course others are equally we'll provided with myself, and do not need to buy; how, therefore, can I sell! So we entertain each other, feasting and drinking. If the season is a bad one, naturally enough I must not sell, for I should be depriving myself of what I required for my own consumption; so you will understand how difficult it is for any of us ever to have money in hand!'

At Koutaïs, I had the pleasure of meeting for the second time four members of the Alpine Club, who had lately arrived from

¹ Messrs, F. Gardiner, F. C. Grove, A. W. Moore (secretary to the club), and II. Walker. An account of their ascension of Elbrouz appeared in the 'Alpine Journal'

England and were bound on an expedition up some of the big mountains of the great range. I enjoyed their society at the hotel for a couple of days, and should have been right glad to have travelled with such excellent messmates, but as the object we had in view was dissimilar, and my road and theirs lay in different directions, I had to bid them good-bye with no little regret, and found myself once more alone. They were to start at daylight on foot, for Ony, in the district of Radtcha.

for February 1875. See also 'The Frosty Caucasus, an account of a walk through part of the range and of an ascent of Elbruz in the summer of 1874.' F. C. Grove, 1875.



IMERITIAN NOBLE WEARING THE 'PAPANAKY.'

CHAPTER XXX.

FORTY-FOURTH AND FORTY-FIFTH DAY.

Abhase carts—Monastery of Ghelaty—Frescoes and mosaics—Valuable relics—Queen Thamar—A miracle—The mortuary chapel of kings—David, 'the Restorer'—An abandoned nunnery—The Bagrations—Their history—Lengthened occupation of the throne—Dynasties in Georgia—Metzamety monastery—Preparations for Swannety—The Chief of that district—His courtesy.

AT II A.M. we left Kouta's for the celebrated monastery of Ghelaty, being accompanied by an officer of the Imeritia militia sent to us by His Excellency the Governor, an agreeable and intelligent companion, who spoke Russian fluently.

On leaving the town we passed through the Jewish quarter, where we saw some pretty faces, notably amongst the children, and thence the road gradually ascended between luxuriant hedges of rhododendron, laurel and holly, the banks being covered with numerous flowering plants. We met a number of two-wheeled carts drawn by oxen, which make an excruciating sound from the axles never being greased. The wheels are solid without spokes, and from the middle of the axletree extends a heavy shaft, at the end of which is fitted diagonally a second and lighter shaft, where the yoke is fixed, the other extremity resting and dragging on the ground, and answering the purpose of fore-wheels; these carts of Abhase origin are in use in Imeritia and Gouria. Long strings of them frequently checked our progress on the narrow

road near the Krásnaya retchka, 'red river,' called by the natives Tzkall-tzytell, 'red water,' a tributary to the Rion, so named from the reddish colour of the soil through which it courses; but our man in authority quickly caused the way to be cleared. The approach to the monastery is steep and rugged, and although only $6\frac{1}{2}$ miles from the town, it took us an hour and a half to do the distance in a carriage with two good horses.

The monastery of Ghelaty, within a high walled enclosure, includes the Episcopal church of Genath, a chapel dedicated by King George II. to his patron saint, and a mortuary chapel. The name, according to M. Brosset, is from the Greek γενεθλιακόν, for it was consecrated to the nativity of the Virgin. It is not known with any degree of certainty when and by whom the church was first founded, but it appears to have been restored by David II. Aghmashenébely, 'the Restorer,' who was king of Karthly and Abhase, 1089–1125. In the thirteenth century it was sacked by Arghouny, who overran Imeritia in his search for David V. at the time under Mussulman suzerainty, after which it was again restored and in 1519 or 1529 raised to a bishopric.

The church is a handsome edifice of large blocks of a yellowish sandstone; the huge piece of masonry at the south-west corner is pointed out as having been placed in its position by King David himself, for he was a giant. There are no inscriptions and little ornamentation on the outside, but the roof, neatly laid with sheets of iron painted a light green, give the edifice a refreshing appearance.

We entered at the north door and found the walls covered with paintings in fresco. Above the doorway are full-length portraits of David 'the Restorer,' who bears in his hands a model of the

^{&#}x27; 'Literally in Georgian 'a builder'; shenoba is 'a building,' and asheneba 'to build.'

church; of the Patriarch Effdemon, Queen Helena, George II., Queen Roussoudan (of the dynasty of Tcharvatchydze) and Bagrat her son; other paintings are scenes from Scripture history Over the altar is a grand Byzantine mosaic, the gift of the Emperor Alexis I. (Comnenus) in the eleventh century, the founder and endower of the monasteries of Koutloumousy and Pantocratorous at Athos; it represents the Virgin and Child. with the Archangels Michael and Gabriel on either side, and over all is an inscription in Greek.

Without the nimbus of the Mother of God on this mosaic, are the monograms in Greek of her attributes MP and V. On the silver seal of government at Mount Athos, whereon Christ is represented with a roll in the left hand and in the act of blessing with the right, inside an aureola within a larger aureola which encloses the figure of Mary, the monograms are thus, MP and OB; in the Greek Church they are usually reproduced thus, MP and OT, whereas in Russia the images that represent the Virgin and Child bear the Sclavonic characters MP and CM. Mosaics similar to that at Ghelaty would probably be brought to light at the Mosque of St. Sophia, were the whitewash coatings of ages removed.

The gheromanach Gherasim, a grave and taciturn man, who curiously enough was styled the economos² (see I Cor. iv. 2, Greek text), exhibited the treasures and relics, but no ancient MSS., of which he assured us there were none. Had we taken the precaution to obtain an order at Koutaïs to see the charters and books, we should not have experienced the disappointment felt at the

¹ Iconographie Chrétienne, M. Didron. Paris, 1843.

² (Economi (Οἰκονόμος) were instituted in the fourth century. Their office was to manage the revenues of a diocese under the inspection of a bishop. Bingham's Antiquities, &c., book iii. c. xii.

priest's reply. According to M. Brosset, the oldest charter at Ghelaty is dated 183, *i.e.* 1495 A.D., the twelfth year of the reign of Alexander II., king of Imeritia.

In the treasury is preserved a superb specimen of Byzantine art, being the crown of the kings of Imeritia, a high bonnet of cloth of gold woven with subjects, from sacred history, prolifically adorned with pearls and rich jewels. There are regal and ecclesiastical robes also in cloth of gold, embroidered with pearls and precious stones in marvellous profusion—a huge gold thumb ring, said to have been worn by the gigantic David—several chalices and other vessels, and a curious circular silver-gilt piece of plate, bearing in *repoussé* a representation of St. Jerome astride a lion.

Among the relics, the most venerated is a black portrait of the Mother of God, painted by the evangelist St. Luke, with the Virgin's milk! The most ancient is an image of the Saviour known by the name of Joanne, and probably 800 years old. Another image, that of Atzhour, brought from Atzhour twelve miles northeast of Ahal-tzykhè, was produced by the spontaneous impression of the features of the Holy Virgin, who herself gave it to St. Andrew upon his departure to spread Christianity in Georgia: whatever the precise date of that event, nothing is known of the history of this image until the year 1486, when it became the spoil of Jacoub king of Persia. There is also the picture of the Virgin of Byshwynta (Pytzounda), circa 1568; of the Virgin of Ghelaty, fifteenth century, and of the Virgin of Khakhoul, which was ornamented by the great Queen Thamar, in thanksgiving for a victory over the forces of the Kaliph in 1203. A tradition thus accounts for the three great gems which adorn the brow of this Virgin.

All black Christs or Virgins in Roman Catholic churches are attributed to St. Luke, who is the protector of painters. Among the more remarkable is the Madonna of Loreto.

Thamar had commanded that she should be instantly informed when a pauper applied at the palace for relief, and whatever her occupation at the moment, she made it a practice to attend immediately to the wants of the needy applicant. One day, whilst placing the crown on her head preparatory to a State ceremony, the arrival of a mendicant was announced, but contrary to custom the queen desired that the suppliant should wait, and by the time she had completed her attire the man was gone. Feeling the circumstance to be a reproach to her vanity, she caused three of the finest gems on her diadem to be removed, sealed up in a box, and thrown into the Kour in front of her palace at Tiflis. time after this event, when Thamar happened to be at Dzegwy, 27 miles from her capital, a fisherman chanced to recover the identical box, which he found in his net; it was taken to the queen, who at once recognised it, and in remembrance of the miracle ordained that the three precious stones should be placed on the brow of the Virgin.1

In the mortuary chapel lie buried several sovereigns, their graves being distinguished by massive slabs, of which one only, believed to cover the sepulchre of David 'the Restorer,' bears an inscription at all legible; it is to this effect:—

I LOVE THIS SPOT—HERE I WILL DWELL:
IT IS MY RESTING PLACE.²

An iron frame with cross plates, in this sanctuary, is said to have been one of the gates of Derbent carried off by the same King David; but M. Brosset is of opinion that it is a part of the gate of Gandja, now Elyzavetopol, brought away in 1138 by Dmitri I., son and successor to David, whose remains are also supposed to

¹ Brosset, Voy. Archéo., Rapp. xi. p. 20.
² 'This is my rest for ever: here will I dwell; for I have desired it.' Psalm cxxxii. 14.

be in the same chapel. Doubts are entertained whether Queen Thamar was interred here, some authors believing that she was carried to Vardsy; but Wakhoucht, in recording her death, distinctly states that the body of the queen having been taken and deposited for some days at Mtzkhetha, was finally laid at Gelath amongst the tombs of the great kings, her ancestors.¹

In front of the grand entrance to the church are some ruins overrun with magnificent ivy peculiar to the Caucasus, the leaves being of great size; these remains, which the monks said were 'of the Areopagus,' are in all probability those of a refectory. From the windows is obtained an extensive view of the 'red water' valley and great mountain range.

At a short distance from this monastery stood the Sokhaster nunnery, suppressed at a recent period owing to its undesirable proximity and now going to decay; and among the cliffs at the back of and above the church, are numerous small hermitages hollowed out of the rock, but we did not scale the heights in search of them.

Ghelaty was for centuries the favourite burial-place of the Bagratides or Bagrations who claim descent from David, and occupied the throne of Georgia in one unbroken line from the sixth century to the year 1800, notwithstanding the Byzantine, Turkish, and Persian invasions. Moses Chorenensis, the chronicler of the fifth century, dedicated his work to a Bagratide in these words: 'Believe not those adulators who tell you that you are a descendant of Hark, for you are descended from Sambat, a contemporary of Nebuchadnezzar.'

Owing to discrepancies in the Armenian and Georgian chronicles, difficulty has been experienced in compiling the genealogy

¹ Brosset, Hist. de la Géorgie, i. p. 477.

of the ancient and princely family of the Bagratides.¹ It appears, however, that when Nebuchadnezzar led the tribes captive, he was asked by Hratcha king of Armenia, 700-678 B.C., to deliver a Jewish prisoner named Chambat, whence the modern name of Sembat. It is pretended that one of the descendants of this Chambat was Bagarat or Bagrat, who became the favourite of Vagharshan king of Armenia, 149-127 B.C. He had the dignity conferred upon him of thagadyr, that is to say, 'placer of the crown on the head of the king,' received the title of aspyct, 'knight,' and took precedence of every noble in the land; thenceforth the family of Bagarat was known by the name of Bagratoum, whence the Georgian Bagratounian, afterwards Bagratide.

In the reign of Artaces II., 30–20 B.C., the Bagratounian, who were the most distinguished among the satraps of Armenia, had great honours conferred upon them, even to holding the Viceroyalty in the eastern provinces, an office invested with military and civil power. In their eastern territory was the fortified town of Sembatavan or Sembatavert, constructed by Sembat son of Byourat, 80–103 A.D., and destroyed in 1048 by the Seljouks. The chief residence of the Bagratouny was at Sber, Daroum, Pakran, and Erazkavors now Shyragvar, being included in his domains, as was also Ani to the close of the tenth century; he received the title of king from the Khalifs of Bagdad, but the Emperors of the East never styled him otherwise than archon.

The first advent to the throne of Georgia by a Bagratide was in the person of Gouram, a descendant in the female line from Vakhtang, Gourgasal, of the Khosroid dynasty. Gouram was appointed couropolate of Georgia in 575, or more probably in 585, by the Eastern Emperor, and the Bagratides held the supreme

¹ See De Administrando Imperio, Constantine Forphyr. Bonn edition, iii. p. 197.

power until 619, when they were replaced for a time by the Khosroids; but they were again called to the throne in 786, when Achod I. *Medz*, 'the Great,' was nominated couropolate by Constantine V. The second advent of this ancient race to the throne of Georgia is marked by the glorious reigns of Bagrat III., Bagrat IV., David the Restorer,' and the great Queen Thamar, whose brilliant rule and excellent qualities secured to her the title of *Mep'he*, 'King.' ¹

When Nadir Shah invaded Georgia, King Vakhtang (Bagratide) abdicated (1724), and having placed himself under the protection of Russia, retired to Astrahan where he died. The descendants of his daughter Thamar reigned until 1800, on September 28 of which year the Tzar George XIII.² signed his renunciation of the crown in favour of the sovereign of Russia. It thus appears that the Bagratides were on the throne for 1058 years, or more correctly 1029 years, if the period of various interregnums—viz., 29 years—be deducted.

The Bagratides succeeded the Khosroids as sovereigns of Georgia; the Khosroids were preceded by the kings of the dynasty of Arsaces which followed that of the Nebratides, who in their turn came after the Karthlosides, so named after Karthlos the son of Thargamos. The dynasties of their kings were thus held in estimation by the Georgians:—the Karthlosides, the Nebratides, and the Arsaces were heroes, the Khosroids, powerful and intrepid giants, and the Bagratides were remarkable for their bravery, benevolence, and devotion to their country.³

Between Ghelaty and Koutaïs, but on the opposite side of the 'red river,' is the Metzamety, another monastery of some reputa-

¹ Brosset; Additions, &c., p. 138 et seq. ² See Vol. I. p. 179. ³ Brosset, Desc. Géog. p. 20.

tion; it encloses the tombs of two martyrs venerated in the Georgian Church, David and Constantine who perished in 730.

Kouta's is certainly the most convenient point of departure for Swannety. It is not prudent for a traveller to push into that district alone; a party should therefore be made up of at least four persons, well armed, and supplied with a tent, cooking utensils, and a good stock of provisions, to include salt and biscuits, of which latter a sufficiency must be taken, for the bread in the mountains is execrable. The hire of horses involves the attendance of the owners or their agents, who will raise every obstacle on the journey to arrest progress and cause delay, that they may have the palms of their hands occasionally crossed as an inducement to push on. Horses should therefore be purchased at Koutaïs, where they may be had at about 70 roubles each, and resold when done with. There will not be much difficulty in securing guides for Swannety at Lyaylyash, 42 miles from Koutaïs, if they cannot be obtained in the latter town, and in any case the chief of police at Koutaïs, or the mamasaklysy 2 of Lyaylyash, should be consulted before any men are engaged.

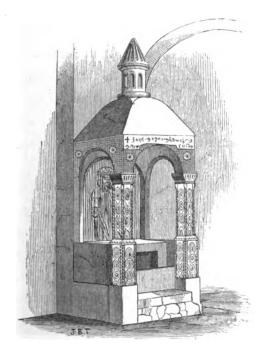
Whilst preparing for my journey into Swannety, the Chief of that district 3 who was at Koutais, chancing to hear that I was about to visit the territory under his command, did me the favour to call, and invited me to accompany him on a tour of inspection he was immediately about to make in the upper valley of the Ingour. It is impossible to estimate at its full value such unexpected

A valuable guide, who speaks French, is a Mingrelian named Paul Bakoua Pipia, to be heard of on application being made to M. Grollers at Poti. Pipia accompanied the members of the Alpine Club on their expeditions to the mountains, in 1869 and 1874.

² This Georgian term, signifying 'father, lord, or head of the house,' is applied to the starshynd, 'elder,' of the village.

² Colonel Theodore Hrinewsky.

courtesy at the hands of a perfect stranger, for the invitation secured to me the prospect of travelling in an almost unknown region with complete security, and with all the advantages and every comfort that the travelling companion of a Russian official of rank could expect to enjoy, while amongst the most barbarous and inhospitable of the populations of the Caucasus. I was at once relieved of all trouble and anxiety, for my plans became considerably modified in view of the peculiarly favourable circumstances under which my projected journey was about to be accomplished, and the Colonel having kindly insisted in undertaking all arrangements in the matter of horses, baggage, and supplies, our departure was fixed for the morning.



THRONE OF THE CATHOLICOS. GHELATY, 1760.

CHAPTER XXXI.

FORTY-SIXTH TO FORTY-EIGHTH DAY.

Departure for the mountains—The Rion—A native prince—Grand scenery—Gorge of Ladjanoura—Lyaylyash—Agreeable news—The village—Jews of Letchgoumm—Departure for Swannety—A timid interpreter—Property of the Dadian—The 'Horse river'—Moury—The Princess Dadian.

IT had been raining with little intermission for some weeks, and fears were entertained lest the roads might be found unfit for town vehicles; we made the attempt, however, and drove out of Koutaïs at 8.30 A.M., a family party in three carriages. The road the greater part of the way was indeed in a fearful state, the horses occasionally sinking in the mud almost to their bellies, and it is a subject for wonderment how the carriages were dragged from time to time out of the soft clayey soil.

On leaving the city we kept the right bank of the Rion, a river that narrows to a mere torrent in the valley of D'jonetty, beyond which it winds in a marvellous manner, reminding one of the description given by an American correspondent, of the Rio Grande in Matamoros, a river so crooked 'that there were but few snakes in it because it is not straight enough to swim in, and where fish get into the whirlpools in the bends because they cannot find their way out!'

¹ Post-roads are being constructed from Koutaïs to Lyaylyash, and from Koutaïs to Ony.

From D'jonetty to Namazwan, the Rion widens again to a broader, very rapid but shallow stream. At the last-named place I saw a curious method of mill-stone making, which I do not recollect to have observed elsewhere, for the circle of the required size is traced on the vertical rock, the stone worked off by patient manual labour, and afterwards finished.

The valley of the Rion thus far is densely wooded, and being thinly populated the wayfarers we met were few, but we passed a prince of Letchgoumm and suite, travelling with a party of friends. His secretary headed the procession, an armed retainer being some distance in front; then came the prince followed by his guests, the suite bringing up the rear, all well armed, the prince carrying a revolver besides his native weapons. While the prince was engaged in conversation with the Colonel, two men who approached on horseback dismounted and passed by on foot, a mark of respect never neglected by the peasantry when they meet members or relatives of the late reigning families, and Russian officials of rank.

At Dertchy, where the valley widens considerably, I noticed the first signs of cultivation since leaving Kouta's, but the land is only partly cleared, there being a remarkable absence of any attempt at systematic agriculture. We rested the horses at the hamlet of Mekveny, the southern limit of Letchgoumm, and proceeded to Orkvy, where a superb range of cliffs that lie east and west reach to the magnificent gorge of Tvyshy, formed of bold rocks rising almost perpendicularly to a height of 1,500 feet above the bed of the river, here contracted to the width of a few yards, the path above the right bank having been practised at great labour in the rock. At a place called Alpaty we mounted horses, the road hence to Lyaylyash being somewhat trying to beasts in

harness, and turning suddenly to the left we entered another gorge, through which, in a succession of waterfalls, runs the river Ladjanoura; it is an exquisitely picturesque pass, shaded and even obscured by the trees and shrubs that overhang the watercourse at every imaginable angle, as they project from the craggy sides. The ascent from this pass to the village of Lyaylyash situated on a plateau 1,000 feet above the valley of the Ladjanoura, in some parts laboriously steep, extends over a distance of $6\frac{1}{2}$ miles, yet the entire route between Kouta's to Lyaylyash may certainly be considered a very fair carriageable mountain road. Half-way up the ascent, we were met by Madame Hrinewsky, who had ridden out to meet her husband, and when we reached the house at half-past seven, I met with a truly warm reception at the hands of my kind hosts.

Agreeable news greeted the Colonel upon his arrival, for a noted Swanny highwayman who had long eluded capture, was at last in custody and on his way to Ony to await his trial.

Lyaylyash, where the present Dadian has a shooting-box, was formerly a fortress and residence of the princes of Mingrelia. On the common near the little church, is a stone slab 8 feet in length and proportionately broad, at which the monarch of days gone by was wont to beguile his time by playing at draughts, with river pebbles for his men. Lyaylyash is now the chief village of the district of Letchgoumm, the population of which is supposed to be Christian.

Men's names in Letchgoumm.

Myhako, Eghyatt, Yerdjestchann, Ambaco, Zourapp, Meraba, Katzya, Gouahounya, Kakoutchya, Goshna.

Women's names in Letchgoumm.

Mayko, Bakako, Natéwo, Yasyko, Barbale, Menyky, Nao, Babousy, Yesma, Patmanè, Atolo, Macryna.¹

But there are also many Jews in Letchgoumm,² and especially at Lyaylyash, where the largest building is their synagogue, and they own every stall at the bazaar; they are the principal traders, visit Swannety yearly with goods which they barter for cattle and hides, dress like the rest of the natives, and speak the same Georgian dialect of the Imeritians, but employ Hebrew characters in their books and writings. There are also a few Armenians at Lyaylyash.

A day was spent in completing the necessary preparations; baggage horses were engaged at 10 roubles each for the term of a fortnight, on the stipulation that the owners were not to accompany their beasts, and the escort was ordered to be in readiness on the following day.

The next morning set in stormy and wet, but the weather cleared up sufficiently in the afternoon to enable the Colonel to decide upon starting at five o'clock, at which hour we left Lyaylyash, bearing away with us the good wishes of the ladies for a pleasant journey and speedy return. Our party led off in the following order—First rode the mamasaklysy of Lyaylyash; next the interpreter, after him the secretary, then the Colonel, whom I shall in future designate the Chief, and myself; the servants and three Cossacks brought up the rear. The baggage horses had

^{&#}x27; Myhako and Eghyatt are, I believe, names common enough in Hungary; Yerdjestchann is Persian; Yesma somewhat assimilates the Arabic Djesma; Patmanè reminds us of Fatima; and Meraba, a name given to men in Letchgoumm, we find as Merab in I Sam. xiv. 49, who was a daughter of Saul.

² There are about fifty Jewish families in Letchgoumm, and forty in the neighbouring district of Radtcha.

been despatched earlier in the day under escort, in charge of one Stepann Tchaboukyany of Lyaylyash, an honest and hardy mountaineer, thoroughly acquainted with Swannety, and who ever disdained to mount a horse.

We forded the Ladjanoura at Orpely, where the stream was much swollen and rapid, our horses being only just able to stem the current. On reaching the opposite bank the interpreter was missed, but he rejoined us late in the evening, pleading his inability to swim and furthermore his being a married man, for having sought a safer crossing a long way up the valley. Above Orpely is a fortress of the same name, a stronghold of the sovereigns of Mingrelia, now the property of the Dadian; we rode past it up the declivities above the village in the midst of vineyards where the plants clustered about trees and poles to the height of twelve or fourteen feet, as they are sometimes seen growing in Italy, a mode continued from the time of Virgil.

The swerving vines on the tall elms prevail, Unhurt by southern show'rs or northern hail.

. . . and first the props return

Into thy house, that bore the burden'd vines.—GEORGICS, ii.

The pass of Orpely, an easy ascent overgrown with wood, divides the valley of the Ladjanoura from that of the Tzhenystzkalys, 'Horse river,' which I believe to be the Hippus of Strabo as set forth elsewhere; in the Armenian chronicles the Thakverr, as this river was anciently called, is stated to have been named the Tzhenys-tzkalys because 60,000 horsemen of the army of Mourwann were engulfed in it, when on their retreat from Anacopia, the capital of Abhase, in 861.

¹ It is stated that the Dadian, or prince of Mingrelia, has 400,000 desyatins of landed property in Letchgoumm and Mingrelia, which yield the disproportionate revenue of 80,000 roubles, owing to the want of manual labour.

In the plain of Moury, the Chief was met by Sidonia the 2,050 mamasaklysy, who led the way to our quarters for the night, a little cottage belonging to the Dadian, situated at the foot of a cliff crowned by a fortress of the Mingrelian sovereigns. It was at this domain, Moury-tzykhè, that the Princess Dadian took final refuge with her children, after her first flight to Gondy from the expected advance of Omar Pasha after the battle of the Ingour, in November 1855; but that commander, who was on the march to Koutaïs, got no farther than the Tzhenys-tzkalys, from which position he received orders to withdraw after the fall of Kars.

A few versts from Moury is the Monastery of Tsaghéry, at one time the residence of the bishop of Letchgoumm and Swannety; another monastery, that of Maximus the Confessor, is on a hill above it. They are both sanctuaries of great antiquity, but now of little interest.

- ¹ The altitudes above the sea given in the margin, are readings from a compensated pocket barometer, with altitude scale to 12,000 feet.
- ² Each mamasaklysy was in attendance on the Colonel as far as the limits of his commune, where he was relieved by the mamasaklysy of the next commune.



LADY OF IMERITIA WEARING THE 'THAV-SACRAVY.'

CHAPTER XXXII.

FORTY-NINTH TO FIFTY-FIRST DAY.

A hermit's retreat—The valley of the Tzhenys-tzkalys—Scripture history—Cretins of the valley—Jewish types—The Bruchi—A prince's residence—Tenghyz Dadyshkylyany—Disaffection of his family—Submission to Russia—Swanny form of oath—A night at Tchaloury—Ascent of Latpary—Birch bark—Fearful precipices—The escort made merry—Descent to the Ingour—The flora—Lalhory—Night encampment—The elections—Vox populi—The swearing in—Mountaineer songs and dances—Cossack sports.

UPON leaving Moury at nine this morning, we crossed the Tzhenys-tzkalys over a wooden bridge and stopped to see a cave in which a monk had solitarily spent twenty years; the entrance had been closed with a stone wall, a small opening having been left through which to pass his food, brought to him by the monks at Tsaghéry. When his seclusion was disturbed ten years ago, during the construction of a road in front of the wall that divided him from the outer world, he removed elsewhere, and is now spending the remainder of his days far away from the haunts of men. Ledges in the natural formation of the rock supplied his bed-place and reading-desk in the cell blackened with the smoke of his fires.

We proceeded by a narrow path of considerable length and many turnings, over the rocky slopes of the mountains, sufficiently rough and dangerous in some places to necessitate our dismounting and leading the horses. Above the river's left bank is the fortress of Tchaloury, and a short distance beyond, the hamlet of Masatchy, where the *mamasaklysy* pointed out two stones by the side of a brook, which, he said, bore the impressions of a man's foot and an ass's hoof, thought to have been printed when the Saviour went through the country in his flight! Sidonia scarcely looked as if he himself believed the story.

Wet weather still pursued us, and when we arrived at Lentehy on the Lashkadoura a little after midday, we were thoroughly drenched. 'What shelter is there?' was asked, when it was perceived that the mamasaklysy was in a dilemma, not knowing what to do with the Chief. A doukann was out of the question except in the last extremity, and there was only the new ouprava, an unfinished wooden construction, floorless, windowless, and doorless! But we were none the worse for such trifles, except that the draughts that blew in upon us on every side, cooled our dinner of broiled trout and mutton sooner than we cared for after our moist ride.

A striking object at Lentehy is Larash-tzykhé, fast falling to decay, but the accessories of a fortress liable to investment, such as granaries, well-sheltered cattle-sheds and stables, &c., may still be traced about it. In the chapel, of a size to hold six persons, a periodical service is still performed with the wreck of church furniture.

The weather cleared up towards four o'clock, as we continued our journey over a fair bridle-path through narrow gorges in the valley of the Tzhenys-tzkalys, the beauty of which, in its entire extent, it is impossible to exaggerate. Superb pine-forests, rising obliquely 2,000 feet above the river, alternate with mighty cliffs, where it is marvellous to observe the huge pine-trees that grow on

¹ The mairie, or village court-house.

accidental ledges about the precipitous sides; while over our heads waved now and again the slender branches of a copper-beech, or the boughs of a grand old ash or maple, and a fresh array of the loveliest flowers, scattered over the bank, greeted us at every turning.

At a short distance from Lentehy, a youth of about eighteen, in tatters verging on a state of nudity, suddenly flew into the road from behind some brushwood, and grinned hideously at each of us as we passed him. Poor fellow! he was not the first idiot we encountered in this valley, for a few hours previously an elderly woman rushed out of her cot at our approach to stare at us, and her friends had no slight trouble to induce her to return; neither of these demented creatures uttered a sound.

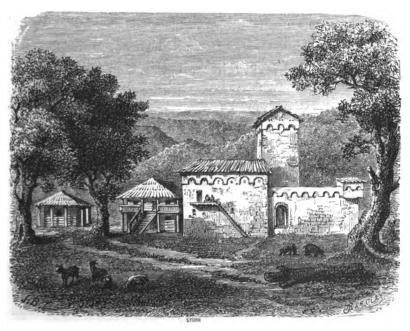
A traveller cannot but be struck by the decidedly Jewish type of the inhabitants in this valley of the Tzhenys-tzkalys. Are these the descendants of 'a people who lived in the mountains between the Abhases and the Alans' (Ossets), first mentioned by Procopius as the Bruchi,¹ and afterwards by the monk Carpino as the Brutachi, 'a Jewish people who kept their heads shaven,' for it is a common custom among the men in Swannety Dadian, in Letchgoumm and Imeritia, to shave the head that the growth of the hair may be improved; and it has already been noticed how remarkable the Imeritians are for their bushy heads of hair. It is not known who the Brutachi, Brucarchi, or Bruchaty were. The late M. d'Avezac² suggests, that the Brutatches may be analogous to the Berdaji in the district of that name, between the river Bortchala, formerly called the Berdaji or Berdogji, and the

¹ Μετὰ δὲ τοὺς 'Αβασγῶν ὅρους κατὰ μὲν τὸ ὕρος τὸ Καυκάσιον Βροῦχοι Φκηνται, 'Αβασγῶν τε καὶ 'Αλαιῶν μεταξὺ ὕντες.—De bell. Goth. iv. 4.

² Recueil, &c., iv. p. 496, 748.

Araxes, whilst he ignores the Bruchi of Procopius, 'who lived in the mountains of Caucasus,' and the Brutachi mentioned by Carpino.

Where the valley widens, maize, hemp, and corn were growing on plots of ground enclosed with rough palings; amidst these fields lies Tchaloury, at which village the Colonel was received by Garda- 4.100



HOME OF THE GARDAPHÁDZYE. TCHALOURY.

phádzye, a native prince who placed his house at the disposal of the Chief, and by Prince Tenghyz Dadyshkylyany, the Pamoshtchnyk priestava of Swannety on the Ingour, who holds the honorary rank of lieutenant in the army with permission to wear the

¹ The river M'zymta that flows into the sea a couple of miles to the north of Adler, having its watershed south of Mount Tchougouè, was the ancient Brouhontem, Frag. Hist. Gracorum.

uniform. He is an enormous man, 6 feet 7 inches in height, and large and robust in proportion.

It poured heavily when we took possession of Gardaphádzye's house, which consisted of one large chamber where raised takh'tas, the family bed-places at night, and two enormous trunks that held the wardrobe, constituted all the furniture, the rafters overhead being in undisputed possession of some doves that flew about innocently. On entering the room, the villagers crowded around us in a very disagreeable manner, and no efforts could prevail upon them to leave us in privacy, it being from a desire to show respect that they remained rooted to the floor, immovable and speechless; to this feeling, however, should probably be added that of curiosity, especially when our camp-beds were prepared, and it was only after we had actually retired for the night and the lights were extinguished, that they reluctantly and slowly withdrew.

In the course of the evening Prince Tenghyz showed us his left arm which had been pierced by a rifle-ball, leaving a deep cicatrice on either side above the elbow. He related that, about twenty years ago, he and his father were one day dining with some friends on a grass plot, when his own cousin, Prince Constantine Dadyshkylyany, who with four brothers was at enmity with their uncle, his father, opened fire from a neighbouring tower on the party at dinner; two well-directed shots told, for Tenghyz's father fell backwards dead, and he himself was wounded as described. That crime remained unpunished, but Constantine who like his cousin was also a giant but a savage, suffered death in 1857 by being shot, for having with his own hands assassinated Prince Gagarinn, Governor of Kouta's, and three officials. His brothers being suspected of disaffection were summoned to appear before the autho-

rities, but as they showed considerable hesitation, an officer was despatched the following year with a body of Cossacks, to arrest and conduct them to Tiflis. The princes were living at Lahamouly,1 the scene of the murder, whither the officer proceeded alone and unarmed, to claim the brothers as his prisoners; they at once consented to follow him, praying that they might be spared the disgrace of being conducted under a guard. 'What security have I,' said the officer, 'that you will accompany me peaceably, and without offering violence?' And then, as is the custom in their country to this day, they swore allegiance, by asking him to bare his left breast, and after each had kissed the nipple they said to him: 'We are now thy children; do with us as thou wilt; we are ready to obey in all things;' and when Prince Bariátinsky, the Governor-General, required that the prisoners should be brought before him, their entreaty that they might be permitted to wear side-arms was conceded to them, and they were subsequently sent as officers in the Russian army, to serve in distant provinces.² With their exile terminated the influence of the Dadyshkylyany in the valley of the Ingour.

At ten o'clock the whole party sat down to supper prepared by the host; the Chief and I took our places for form's sake, for I had been warned of the penalty of indulging in native dishes; and as numerous toasts followed, the night was far advanced before we were enabled to take our rest.

A thoroughly wet morning delayed our departure, but by eleven we were again on the road. Our cavalcade was now augmented by the addition of Prince Tenghyz, two Russian law-officers and

¹ A village at the west extreme of Swannety Dadyshkylyany, erroneously marked Lah'mould on the Russian maps.

² These details are given as they were narrated to me by the officer himself, now a colonel in the Russian army.

their interpreter, and four Cossacks who had been sent from Independent Swannety to meet the Chief. A half hour's ride brought us to a frail timber bridge of the lightest possible construction and with an exceedingly playful spring, over which we had to pass one 4,500 at a time, and having thus crossed the Tzhenys-tzkalys, we dipped into a forest of comparatively young wood, then amongst some fields of maize, when we commenced the ascent of the Latpary in earnest, as our horses must have found to their cost. The narrow path as it wound up the flanks of the mountain obliged us to proceed strictly in single file, at first through a wilderness of magnificent shrubs and wild flowers, until at one o'clock we 5,800 reached a pasture named Detzyl, where we stopped to rest the horses. Here we found a party of Swanny making up rolls of bark from the birch-trees in the forest close by, for conveyance into Swannety, where it is torn into strips, twisted, and burned for From this point we had an extensive view of the valley of the Tzhenys-tzkalys which we had just quitted, the highest mountains that closed in the picture being the Lakouyary to the south, to the east the Tzheourysh, and the Tetenary to the southeast. Though the sky was obscured by heavy clouds, and there was a damp feeling in the air, the thermometer at 2 P.M. marked 70°, and the day turned out pleasanter than we expected.

We continued the ascent at 2.45 by short but steep zigzags up the south-west aspect, until we skirted the swelling mountain on the west side by the narrowest of paths, overlooking abysses bottomless to several thousand feet, where airy vapours hid their depths, such a sight producing what I conceive to be one of the most fascinating effects of mountain scenery; it was awful to behold, and even the Cossacks, bold and careless horsemen though they be, seemed impressed by what was attracting general atten-

tion, for they had been amusing themselves since leaving Detzyl by chanting in a subdued voice their Church hymns, and now every sound had ceased, and they followed noiselessly. As we rose, the vegetation became scantier, giving way to tall tigerlilies (*Lilium Colchicum*), which grew in profusion, and when at 4 P.M. we again made a short halt, we were in the midst of rock and down covered with creeping rhododendron (*Rhododendron Caucasicum*).

9,100

When near the top of the mountain, the Chief was met by the mamasaklysy of three communes in Independent Swannety, who were the bearers of intelligence that caused some merriment among the escort; but the Chief looked displeased when it was reported to him that the Swanny robber lately captured and sent to Ony, had effected his escape and returned to his old haunts and practices.

10,050

At 4.47 we reached the summit of Latpary, marked by a small cairn in the middle of a grassy plateau, the adjoining nooks and hollows exposed to the north being spread with snow. We were unfortunately enveloped in mist which completely hid the view around, so we pushed on (for the Chief was desirous of getting to quarters before dark), and soon commenced the descent in a northerly direction, the eye overlooking awe-inspiring depths unrelieved by tree or shrub. Brow follows upon brow, and brink succeeds to brink, as the path in some parts barely practicable winds along the head of numerous glens, the offshoots of a mighty valley, and when we got to the end of an arête, we obtained our first sight of the upper valley of the Ingour. To the right, far away, lay the commune of Oushkoul, and to our left that of Kala, where we arrived at 7.40 P.M., after a steep descent through the most lovely shrubberies and a flora infinitely richer and more

varied than anything we had yet seen. We had to cross the Moushour torrent and the Ingour before getting to Kala, and on a plot between the two streams the Priestav of Swannety, attended by his interpreter and escort, was waiting to conduct the Chief to 6,750 the small village of Lalhory above the left bank of the Kalpety, a watercourse between the villages of Moucoudar and Davberr. little hut occupied by the Chief and myself was about 15 feet square, with a real muddy floor in which our boots bit well; but we soon got comfortably settled, for the Chief has the gift of knowing how to prepare for mountain journeys with the least possible bustle, and what could we need more than the little campbed and clean sheets we each enjoyed, among other lesser luxuries? The suite and escort settled themselves under a shed. and after a good fire had been kindled, and a circle was formed around it, and pipes were lit, and the Cossacks began to sing, we looked a well-satisfied party; and then we evidently afforded no end of material for speculation among the mountaineers, who crowded about us in the most inquisitive manner.

(July) 10 P.M. ther. 52°.

One of the objects of the Chief's official tour in the upper valley of the Ingour, was to superintend the fresh elections of the mamasaklysy and their pamóshtchnyky in the several communes, and notice having been given upon our arrival that the voters for Kala and Oushkoul were to assemble in the morning, the male population of those two communes began to muster in front of our encampment at nine o'clock, and when all had assembled the proceedings were opened with an address from the Chief. The instantaneous and unanimous expression of opinion being that the Chief should himself select the most fitting men, the Colonel had

¹ See vol. i. p. 241; these elections take place every third year.

to explain at some length that he could only approve the choice of the people, as it was quite impossible for him to make judicious appointments, seeing that every man was a perfect stranger to him. Some dissatisfaction was shown at this reply, but after a time the crowd moved away, and almost immediately hurried back, pushing to the front one of their number who was doing his best to resist. The favourite refused to be the 'elder,' in the first place because his three years' term as sélsky soudyà, 'rural judge,' had just expired and he desired to be released from further responsibility, and because he thought that no greater misfortune could visit him than that of becoming mamasaklysy. 'I killed a man in the next village to this ten years ago; I have paid his relations the full amount of blood-money, but they are not satisfied, and I believe that they are seeking an opportunity for revenge; if I am made mamasaklysy, I know what I will do—I will kill another of the family, the man who wants to kill me.' This was the explanation offered, but the Chief told him, that if he persisted in making such a statement he should arrest him, and have him tried for murder; on the other plea, however, that of having already served as judge, he was entitled to decline the new honour, and a fresh election must take place. The determination of the people was not to be altered, for they clamoured in favour of the late judge, and vox populi being vox Dci, he was prevailed upon to accept the office.

When the elections for both communes were completed, the swearing in took place; the new 'elders' and their 'aids' were made to repeat the oath of allegiance, kiss a cross and Bible, and cross themselves, the former being invested with the brass chain and badge of office, and the latter with a brass badge and thumb-

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ring, the formalities terminating with a few words spoken by the Chief, which were well received.

The Swanny, who are largely superstitious, have never been known to abandon the use of images entirely. Before the imposition of the Russian priesthood, they were in the habit of pledging themselves by throwing a bullet at an image, at the same time saying: 'May this ball be the cause of my death, if I break away from the promise I have made.' The minister, who was necessarily present, picked up the bullet and returned it. In the commune of Oushkoul, where the people are the most irreclaimable, this form of oath is still in practice.

The men having been dismissed, Tenghyz called upon them in a stentorian voice to dance and sing before their new Chief. Without any hesitation, some twenty lay down their arms, and formed a ring by crossing the elbows and grasping each other firmly at the waist, when they began to move round to their right, taking a step to the front and a step to the rear with the right foot, in slow motion, some words that were grumbled out by the senior of the party being repeated by the rest in chorus, at first very slowly, then a little quicker, and with livelier movements; but it was only after Tenghyz had taken his place in the ring that the men showed any animation, for he stirred them up to action and louder grumblings.

Snatching their arms up suddenly, they fell into line and went through what was probably intended for a series of military movements, but what appeared to be vague and senseless motions, the words of command from the man at the head of the column being repeated by the rest, now in concert, then in succession, rifles being carried at the slope and occasionally raised to the shoulder pointed downwards, as if their fire was directed against foes in plains below.

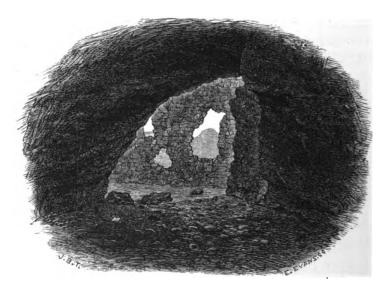
Some, having swords, would draw them and cut leisurely at an imaginary enemy. I must confess to the totally unpoetic nature of the treat, notwithstanding the Prince's good-natured exertions, for nothing could be duller and less interesting than the heavy movements and inharmonious sounds of these uncouth mountaineers; and a forbidding-looking set of fellows they are, these Independent Swanny; many were wretchedly clad, but all carried rifles and kynjáls, some a pistol, and every man wore a conical head covering of felt, and the bourka so dear to the Caucasian, now so familiar to us, one of the inanimate objects which Franklin would have included among those having a place in the heart.

In the evening the Cossacks tried their agility and strength against the villagers, at leap-frog, putting the stone, &c. Among their sports was dyergatch,1 'the landrail,' an amusing game, that certainly had the effect of rousing the Swanny out of their chronic state of dulness, though they scarcely cared to join in it even after the plucky example of old Sidonia, who, I should state, had come with us from Moury, and was to remain with the Chief to the end of the tour. The game of the landrail is thus played. A stout peg, to which two long lines are attached, is driven firmly into the ground; the ends of the lines are fastened round the waists of two players, who are blindfolded, one being supplied with a short cane, the other with two small sticks that are notched and have to be rubbed gently against each other. As the players keep moving, the one with the cane listens for the sound of the sticks, and rushes in the direction whence he fancies it proceeds, striking out with right good will. The tripping and scuffling causes no end of merriment until the entangled state of the lines necessitates a truce and

Dyergatch, the popular name for karastyell, 'the landrail.'

a clearance for a fresh continuation of the game. Songs and dances, in which Tenghyz invariably took a part, were sustained until 9 P.M., when the camp-fire was made up for the night.

9 P.M. ther. 54°.



THE EREMITE'S CAVE.

CHAPTER XXXIII.

FIFTY-SECOND AND FIFTY-THIRD DAY.

More rain—Disloyal Yparians—Invasion of Swannety on the Ingour—Noisy voters at Ypary—Tenghyz settles a difficulty—A Christian church—Heathenism of the Swanny—Their towers of defence—Dwellings—Valley of Moulachy—Cultivation—Trade—An old feud—The Chief disregarded—His life threatened—Swanny women—Appearance and dress—Native armourers—Arrival at Mestye—Excitement produced.

It was pouring heavily when we left Lalhory at eight in the morning, but we had no sooner quitted the village than we found some shelter on dipping into a grand old pine-forest, that slopes some hundreds of feet from the Ingour to the Monastery of Kvyrykè, or, as it is sometimes called, Laghvyrka, the mother church in the valley. The repeated sharp bends in the river necessitated frequent traversing over a succession of fragile bridges, until we entered the forest of Nentchash where we found the path obstructed, some of the largest trees having been felled and the trunks laid across it by the people of Ypary, whose disaffection is matter of note, as a hostile demonstration against Count Levaschoff, and the military force he led into Independent Swannety in 1869, which consisted of 400 troops of the line with two mountain howitzers, and two sotnias 1 of Cossacks; an expedition that lasted two months, giving the Swanny needless offence, without any proportionate benefit being derived. For reasons best known to the

¹ A sotnia is 100 men.

Government of Russia, no account has ever been published of that expedition, during which the authorities neglected a favourable opportunity for throwing open the country, in not having proper roads constructed, work that might have been accomplished by a company of sappers with the assistance of the troops employed. Such as it was, the Count's invasion appears to have been little else than a military parade and camping out; the Swanny have not forgotten the demonstration, nor have they forgiven the gratuitous attack made upon them.

When we got to the village of Ypary at 10.30, we found the 6,050 population assembled in expectation of the Chief, who at once directed the elections to be proceeded with, and then there succeeded such an uproar as is seldom heard, the merits of the several favourites being violently disputed, a clamour in which the females took an energetic part with the men. Although a native of Swannety Dadyshkylyany, Tenghyz has no small influence over the people in this portion of the district, notwithstanding that titles of nobility are disregarded and do not exist, and he became most active in putting an end to altercations, in silencing the unruly throng, and bringing the elections to a speedier termination than would have been the case had the noisy electors been left to themselves. After much boisterous confusion, Tenghyz issued from the crowd leading two men firmly by the arms, whom he placed in front of the Chief amid the jeers of the people; he plunged into the midst of it a second and a third time, bringing away in the same manner four other men; the majority, it appeared, were in favour of the Prince's captives who were unwilling to take office, he accordingly settled the point by dragging them forth, the mountaineers cheering and shouting as he did so; they were at once sworn in and duly invested.

There is a small Christian church at Ypary in the Georgian style of architecture, probably a restoration of the fifteenth century; on the outside wall are represented in relief the heads of cattle and beasts of the forest, but the frescoes that had adorned the interior have almost entirely disappeared. It has the ykonostass of the Greek Church, formed of three stone arches, and behind it the altar, about which were some dilapidated images. A basket full of Russian silver drinking-bowls, kbvslyky, of no antiquarian or artistic merit, and two massive and curious chain-pattern belts, also of silver, were among the relics.

The priest, who was a Georgian in the prime of life, complained that he never had a worshipper at his weekly services, the Swanny being Christians only in name. He had to enforce baptism, the solemnisation of matrimony, and prayers at burial, ceremonials that were endured because they were imposed, but few could make the sign of the cross, and none cared to possess images, yet they kept a jealous guard over the church they never cared to enter, and its furniture which otherwise remained unnoticed and unemployed.

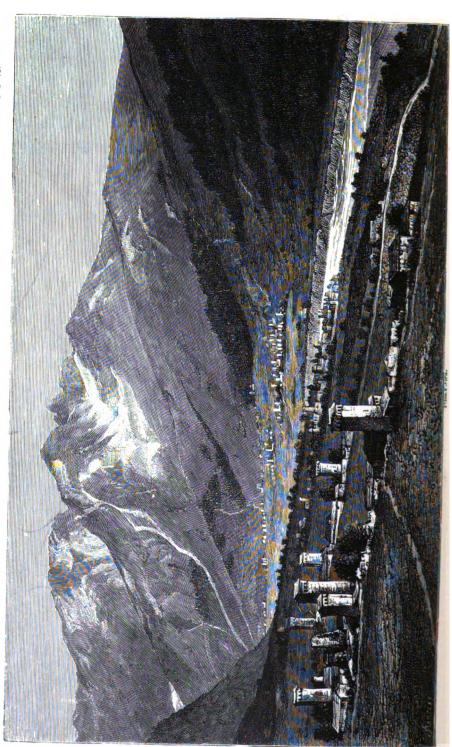
The striking feature in the upper valley of the Ingour is the number of square towers, seen to the greatest advantage in the village of Ypary, where many are grouped in a comparatively small space. These towers, fully 60 feet in height, are solidly constructed of stone and divided into five floors of one chamber each, every chamber except the topmost being somewhat higher from floor to ceiling than the one below it; they are from 11 to 13 feet square, the walls being 3 feet 6 inches in thickness, and only dimly lighted by means of small loop-holes; the wooden floors are reached through corner hatches by means of notched logs, and the sloping roof, also of timber, projects slightly beyond the walls,

leaving space for pointing rifles almost at any angle, and for throwing projectiles and employing other offensive measures. The sole access to a tower is through an entrance 25 feet, more or less, above the ground, having in front a small wooden platform that communicates with the adjoining cottage in which the family lives, by means of a plank extending to an opening in its roof; in some instances a rope ladder reaches from the door to the ground. A habitation in Swannety usually consists of one large, windowless apartment, in which the family lives with its cows, dogs, and poultry; meat is cooked and bread baked over heated slabs, the smoke of the fire escaping through an opening in the roof by which the only light is admitted. We observed that many such habitations in various parts of the country were tenantless and deserted.

When a family is under the ban of vengeance from a superior force, the cottage is abandoned, and refuge is sought in the tower with chattels and provisions; the plank and platform are removed, and the refugees become liable to siege until they are willing to treat. Or a single member may have cause to flee from his enemies, in which case also communication is cut off, and the fugitive has to depend upon his friends for supplies.

The towers in this part of Swannety assimilate each other in every respect and stand isolated, which is not the case in Letch-goumm and Mingrelia. They are the receptacles for the huntsman's trophies, the walls on every floor being decorated with the horns and lower jawbones of the deer and wild goat, strung by scores for generations, many now blackened and rotting from decay, but heirlooms ever treasured and not parted with for any consideration.

Horns and jawbones are sometimes seen either in the vestry, or over the entrance to the small churches in Swannety; they are the



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VALLEY OF MOULACHY-INDEPENDENT SWANNETY.

offerings of casual believers who have nought else to bring as gifts to the saints, in token of contrition.

On leaving Ypary at 2 P.M., we crossed the river to ascend the Eldagourouly spur over the Ougwyll, a mountain of eglantine, where stalwart pink daises towered above the choice enamel of wild flowers in full bloom. The Eldagourouly separates the valley of the Ingour from the Moulak-tzkalys, or Moulachy, a stream that irrigates the fair pastures and meadows in the commune which takes its name, for the valley of Moulachy is perfectly enchanting with its plentiful cultivation, and the towers that stretch away in clusters up the hill-sides even towards the woodlands, which rise higher and higher, until they wed with the forests of fir. stopped at a village called Tchalash, at the house of a man of substance, where a very clean room was prepared for the Chief; we noticed later that the towers in Moulachy were kept in unexceptionally good order, the cottages in most instances being somewhat cleaner than elsewhere, and whitewashed outside.

Moulachy is the most prosperous commune in Swannety, its agricultural produce in barley, maize, oats, corn, and hemp being the largest. Fruit is grown, such as apples, cherries, pears, raspberries, and strawberries, and broad beans, peas, and potatoes are among the vegetables, but little care is bestowed upon their cultivation. Some attention is given to the rearing of cattle, goats and sheep. beasts and hides being bartered for stuffs and other necessaries brought by the Jews of Lyaylyash, for there is no coin in circulation. Cottons were Russian; hardware, except knives which are from Warsaw, or British, is supplied from Vladykavkaz, and crockery was British, from a firm in Glasgow.1

The priest and the 'elder' of this commune were closeted for a 1 Cochran, of Glasgow.

long time with the Chief and Tenghyz during the evening, and the result of their interview was the promise of a little excitement in the morning.

9 P.M. ther. 54°.

The elections that took place in the forenoon were noisy as usual, every man striving to drown the voice of his neighbour, so that the services of Tenghyz were again brought into requisition, to lead the favoured ones to the front and restore order; but some voters being absent, the 'elder' and the priest made their official report, which was to the effect that an old feud between the villages of Tzaldash and Moujab, had resulted in the violent death, the previous January, of a son of Kazboulatt Shervashýdze the mamasaklysy of Moujab, and as the people of Moujab muster stronger than they of Tzaldash, the allies of the deceased man's family had kept the assassin and his friends besieged in their tower since the commission of the crime, for which blood-money had never been paid. The Chief was inclined to the belief, from the evidence at hand, that the murder had not been premeditated, and that one man slew the other in self-defence; he accordingly despatched a messenger to Tzaldash, to tell the accused and his two brothers that they were to leave the tower, and come to him forthwith. first and a second summons remaining disregarded, the Chief himself rode off to Tzaldash, accompanied by his interpreter, the priest, and a Cossack, and ordered the trio to descend, which they promised to do provided they were not constituted prisoners. After being repeatedly urged to give themselves up unconditionally for the easier investigation of the charge preferred against them, a ladder slung to a long rope was let over the parapet, and the three brothers descended to the ground, when he who was accused of the murder hurriedly approached the Chief, and insisting upon kissing him on the naked breast, pronounced his submission and readiness to follow.

This farce being over, the brothers were ordered to the front, and as the party moved off necessarily at a walking pace, a loud voice at a loop-hole called upon it to halt, under a threat to fire. The explanation offered by the brothers was, that a man of Ypary who had fled his village for murder, had sworn to defend with his life the murderer of Tzaldash, in return for the protection afforded him from his own enemies. The interpreter shouted to the scoundrel that no harm was intended to the brothers, and that they were not being carried off against their will; the Yparian, however, who kept his rifle levelled, still threatened to fire and kill the Chief or the priest, if his friends were not immediately allowed to reascend the tower. Hereupon the youth pleaded to having sworn to stand by the runaway of Ypary, proscribed like himself, to the last extremity, and to avoid further bloodshed begged that he might be permitted to stay, for the Yparian, he said, would most assured!y fire. The advantage being decidedly in favour of the bandit in his unassailable position, the Chief deemed it prudent to release the assassin from his bond, leaving the settlement of the matter to a future occasion, when he should be better prepared for enforcing his authority.

The women we had hitherto seen were generally at a distance, seated on walls and the roofs of cottages, employed spinning; if any of our party chanced to move towards them, they would scamper away to appear upon walls still farther off. At Moulachy, however, we found them less shy, for they suffered us to approach as they sat idly about the greensward throughout the day, watching the proceedings with a lazy interest, and we were thus afforded the opportunity of noticing their peculiarities and costume. The

opinion we had formed of their plain and coarse features was confirmed, the similarity of race existing among the women being in remarkable contrast to the variety of type observable everywhere among the men. The marked characteristics of the women are -prominent cheek-bones in a broad face which narrows to a pointed chin, the nose somewhat full at the nostrils, a large mouth, good dark eyes, and an abundance of black hair dressed into numerous long thin plaits which hang down on either side. They wear a dark blue cotton garment reaching from the neck to the ankles, tight-fitting to the waist, thus displaying the full extent of nature's gifts in their admirable busts; so great indeed is this development among even the younger of the fair sex, that when required to appear before the Chief as complainants or witnesses they would be quite ill at ease, and cross their arms, as it were instinctively, in front of them. This is an attraction directly opposed to the relaxed condition so greatly admired in other parts of the mountains, where it is the custom for the bridegroom to cut asunder on the night of his wedding, the waistband or stays that have been worn by his bride from childhood, never again to be replaced.

Over the blue garment is another of a still darker shade, open the entire way in front, with large loose sleeves that hang at the elbows; tight pantaloons draggle at their heels, a white kerchief covers the head, the ends being tied behind, and over it a coloured scarf, twisted to form a turban; they also occasionally wear a loose jacket not unlike the Georgian katyba, except that the sleeves are tight. This costume, universal in the upper valley of the Ingour, is substituted in winter by suits made of sheepskins, of the fur of the bear and tour. At Moulachy some of the women affected mittens, by bandaging the hand in linen folds, and many

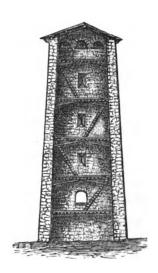
wore glass bead necklaces, with amulets of triangular form in silver, amulets of like shape in leather being worn by the men, whose costume is the usual tchckmett with cartridge tubes on the breast, and tight trousers, of home-spun cloth made by their wives, as are also the conical brimless hats, white or black, worn only in Swannety. Arms and gunpowder, both the delight of the mountaineer, are supplied from Ossety, but every commune in Swannety has its armourer, an art hereditary in one family, for it is taught by the father to his son. These armourers are quite competent to effect repairs to a rifle, pistol or kynjál, and some rifles we saw of their manufacture, equalled in appearance anything turned out in Ossety; there is nothing but the old flint-lock in use.

The Tzaldash incident delayed our departure until 5.45 P.M., when we proceeded from Tchalash to Mestye over the Kah'rr, one of the many small spurs in the valley, which we found covered with the ash and honeysuckle; it was from the ridge of Kah'rr that we obtained our first sight of Mount Oushba, hitherto concealed from view by the heavy clouds that had been so long playing about the highlands and drenching us. A steep and unpleasant descent it is to Mestye, where we arrived at seven o'clock, the Chief creating 5.600 no small stir by directing that the elections were to take place forth-It was dark, and as Mestye is partly situated on the slope of a hill, a striking effect was produced by the birch-bark lights that flitted about in all directions, as the male population was being turned out to vote; then, as the people gathered towards where the Chief was waiting, the uproar got louder and louder, and continued with noisy demonstrations which were tolerated for at least an hour, the voice of Tenghyz being heard from time to time above that of the rest, thundering out, Soudà! Soudà! 'Silence! Silence!' until his tall form was seen moving into the

crowd and emerging again after a few moments saluted with loud cheers and laughter, first with one couple of the men who had been chosen, and again with others, all shrinking from the responsibilities of office.

The curiosity of the people at Mestye was beyond all bounds, for they persisted in forcing themselves into our little room and remaining in it, until they were ejected by the united efforts of the mamasaklysy and the Cossacks.

10 P.M. ther. 63°.



SECTION OF A TOWER, UPPER VALLEY OF THE INCOUR.

CHAPTER XXXIV.

FIFTY-FOURTH TO FIFTY-SIXTH DAY.

Blood-money unpaid—Church at Mestye—Relics—A wail—Swanny funeral—Burial and superstitions—Nents'ghoul—Another feud—Hostility of the natives—Ledma and Matz'h'varysh—A hypocrite—Mutual mistrust of villagers—Cause of breach—Arrival at Betcho—A faint-hearted captain—Despatches to Koutaïs—Chalybeate springs—The Russian garrison—A complaint of abduction—Mount Oushba—A night at Betcho—Vanity of Swanny women—Barshy—Reception by Tenghyz—A supper party.

A QUARRELSOME people they must be at Mestye, judging by the numerous cases of murder and wounding reported in the morning. There was much agitation among the people, and when the Chief appeared before them at six o'clock, a simultaneous rush was made at him by the many complainants in their anxiety for a first hearing, but Tenghyz interposed his colossal figure, and pushed all away but one little old man whom he drew to the front. Soudà! Soudì! he roared, and the little old man went on to state how his son had been lately killed, and pointed to a hole in the shirt he himself was wearing, made by the bullet that had slain him; the blood-money had not been entirely paid, for a piece of land included in the settlement was withheld, and he now asked that the agreement should be completed. Another was reported for seeking an opportunity to shoot the man who had killed his son, because the blood-money was not forthcoming, and he avowed to the Chief his full determination to avenge his son's death. third showed a long and deep cicatrice near the shoulder-blade, his

brother exhibiting a fearful gash across the head, both being wounds received in a struggle with assailants who were present, and who coolly promised to put an end to the brothers so soon as the occasion should present itself. Such was the nature of the complaints laid before the Chief, and there were many.

The church at Mestye, the largest in Swannety, is said to possess the most relics of antiquity and of intrinsic value; we were conducted to it by the priest, the 'elder' and his 'aids,' who are collectively held responsible by the people for the safety of its treasures. On entering the building, a man climbed up the stonework of the ykonostass and by chinks in the wall, to a small opening some 30 feet above us, into which he crawled after having struck a light, to reappear soon after with a large canvas bag which he lowered to the floor; the treasures it contained included many kóvshyky, two chalices, and a curious old silver flagon in repoussé, about 15 inches long and in the form of a fish, having on either side at the gills a female head, and near the tail the full face of a lion; there were censers and fragments of images also of silver, and an antique arrow-head of iron, carefully wrapped in an old rag. Among the images in the church, all sadly worn, was an early Byzantine triptych of exquisite design and colouring, and a curious object was a long staff having pendent at its head the figure of a wild beast, intended perhaps for a tiger or lion, which would become inflated by the wind as it was borne along. could learn nothing of its history or use, but this emblem reminds us of the standard that was carried by the Goths in front of their chief, which, when inflated, represented a dragon.

On leaving the church, cries as of loud wailing reached our ears. Going in the direction of the sounds, we came upon three women seated over a grave mourning the death of a relative, but the lamentations ceased the instant we were observed. This wailing for the dead becomes the weekly duty of the nearest female relatives during the first year after their loss, when they repair to the burying-ground with bread, eggs, and a bottle of arak, 'spirits,' and they daily place aside for the deceased a meal, which remains untouched; the men never join in these demonstrations.

The *Priestav*, a Georgian noble, who had served seven years in Independent Swannety, thus described a funeral, as it is conducted at the present day.

After the corpse has been laid out, the men of the village, having first removed their belts, approach it in a circle, and the women with jackets turned inside out keep up loud lamentations as they move around the body on their knees. A procession is then formed, the priest being in advance of the corpse which is laid within the hollowed trunk of a tree and covered with a cloth, and when the ground is reached the coffin is laid by the side of the grave, into which the nearest female relative immediately plunges and lies at full-length, declaring that she will never come out; this chief mourner, however, is dragged away by her friends, the coffin is lowered into the grave, and food (no meat) and arak is spread about the ground. The females then kneel and weep, while the men, having formed a ring, repeat three motions in silence; at the first motion the hands are placed on the temples, at the second on the neck, and at the third on the thighs; the grave is then filled in, and feasting commences, to end in drunkenness and At the obsequies of a relative of Prince Tenghyz, two brawls. of the deceased's horses were led into the mortuary chamber, and candles were kept burning on their heads while the religious service lasted.

It is an indispensable rule that the members of one family VOL. II.

shall be interred in the same grave, which is never more than 6 feet in depth, and remains found at a burial are carefully taken up and placed in the new coffin. The Swanny hold in great dread the idea of being buried away from their home, a sentiment so prevalent, that a man's most implacable foe even will essay to thwart the law and authority, if the purpose be to carry off an offender beyond the frontier, for it is believed that the death of a Swanny and the disposal of his body out of his own country, will be followed by disasters and distress.¹

An hour's ride from Mestye brought us to Nents'ghoul in the commune of Nenghery, where an old grievance awaited the decision of the Chief. In 1869, the father of three sons was murdered by three men who were brothers; they also wounded one of the sons and captured his rifle; the price of blood for the father's life had been paid, but the rifle was never restored, and the two families had in consequence continued in a state of hostility. As a preliminary to the investigation the brothers were sent for, but they refused to appear and retreated to their tower for better security. Four Cossacks and the interpreter, who were despatched with orders to bring them away, were warned by the brothers, that at the first show of violence they should empty their barrels at them. Tenghyz then undertook to point out to them their folly, when they replied that they would give themselves up on being promised that they should not be made prisoners, upon hearing which, the sons of the murdered man offered their services to the Chief, to unite with the Cossacks in effecting their capture; but scarcely were the words repeated to the Chief by the inter-

¹ In 1872, a malefactor, a native of Independent Swannety, was captured in Letchgoumm, and died on the road when being conducted from Lyaylyash to Koutaïs. His friends travelled to the place where he was buried, surreptitiously disinterred the body, and conveyed it to their own village.

preter, than the villagers remonstrated and unanimously declared that if the sons of the murdered man dared to assist the Cossacks in employing force, they should fall upon us and destroy us. The Chief, fully sensible of his weakness, decided upon deferring energetic measures.

Whilst the elections were being proceeded with, the men in the tower, evidently meaning to maintain themselves against attack, commenced to pull the roof to pieces and raise a breastwork with the timbers, which was completed by the time we had visited the little church and mounted our horses, and so great was their audacity, that they kept us covered with their rifles as we passed at the foot of the tower, and until we disappeared out of sight.

The best-looking women of Swannety are said to be in the commune of Nenghery, but I am not aware that any of our party were prepared to endorse such a statement.

At half-past one we stopped at Ledma, perched on a mamelon in the commune of Lataly; within pistol-shot on another mamelon, is Matz'h'varysh. When the Chief sent word to the voters at Matz'h'varysh that they were to assemble at Ledma, the answer returned was that they had no intention of leaving their village, whereupon the 'elder,' affecting anxiety to disclaim all responsibility in the matter, protested loudly against such disobedience in words to this effect: 'For my part, I quite disapprove of this rebellious conduct, for I am faithful to our great Tzar who rules the world and all the people in it, Mahomedans and Christians. What is the use, I ask you all, of defying the mighty Tzar who has known how to vanquish Dadian (the sovereign of Mingrelia), the powerful Tchavtchavadze (the sovereign of Abhase), and even Schamyl himself!' The 'elder,' whom we were informed was himself a great rascal, then went on to explain to the Chief, that

the people of the two villages had not stepped outside their respective limits, night or day, during twelve months, for fear of a deadly encounter, the cause of their mutual animosity being unwillingness on the one part to pay blood-money that was owing, and a thirsting for revenge in consequence, on the other.

A man of Matz'h'varysh had betrothed his son in his infancy to a little maiden of Ledma, but on reaching a nubile age the youth objected to the engagement, and refused to marry the wife of his father's choice; the friends of the fair one thereupon forced their way into the place in which he lived, with the design of urging him to the marriage, and in resisting the attack made upon him, he killed one of his assailants. The price for the blood shed was never paid, and the deed remained unavenged, and inasmuch as they of Matz'h'varysh persisted in refusing to come to Ledma, and the groups of villagers on the two heights incessantly shouted defiance to each other and brandished their weapons, it became still more evident that there was no prospect of a reconciliation.

After the elections that were held separately at Ledma and Matz'h'varysh were over, we mounted the Bálly, a small spur of Mount Arety, whence a trying descent for the horses brought us to 5,250 the valley of Betcho, where excellent quarters were prepared at the residence of the *Priestav*. Betcho was selected in 1871 for a military station, and barracks were erected which have since been occupied by a force of 100 men, the only garrison in the district; the accommodation for the troops is good and spacious, and includes the luxury of a bath-house.

In due course the Chief had an interview with the officer in command, to whom he applied for assistance, that the malefactors who had retreated to their tower and braved all authority might be arrested. The captain of infantry (with some local brevet rank) refused to place any of his men at the disposal of the Chief, without instructions from the Governor of the province at Koutars; the interview was therefore followed up by a further application in writing, to which a reply was promised in the morning.

In his letter, the officer in command of the troops represented that the force under his orders 'was not of a strength to suppress rebellion in three communes,' a state of affairs that existed in his imagination only, and he declined to aid in any demonstration or attack, without superior instructions; the Chief accordingly, having selected Sidonia, despatched him to Kouta's with letters for the Governor.

The valley of Betcho lies south-west and north-east, is about four miles in its entire length, and narrows to 600 or 700 yards. Near the Oushbanar torrent which rushes through it, are two chalybeate springs; one that exhibits the greatest incrustation and by no means disagreeable to the taste, is given to cattle, and is attacked by the soldiers who prefer it to consulting their medical officer; the temperature of this water at noon was 58°, the air being 79°. The other spring, at 61°, besides flavouring of iron, is excessively bitter, and never employed.

The troops at this little settlement have no stint of land, which they keep well cultivated, but they have to contend with the ravages caused by small insects of the size of a flea, and endowed with similar motive power; cabbage plants were completely eaten up by them.

An objectionable characteristic of the Russian soldier, destruction, is instantly noticed on looking around in the valley of Betcho, for timber is felled in the most wanton manner, without regard to its condition or situation; the axe is laid at the foot of the hill nearest to a barrack or other quarter, and thence it is laboured upwards, spreading devastation indiscriminately.

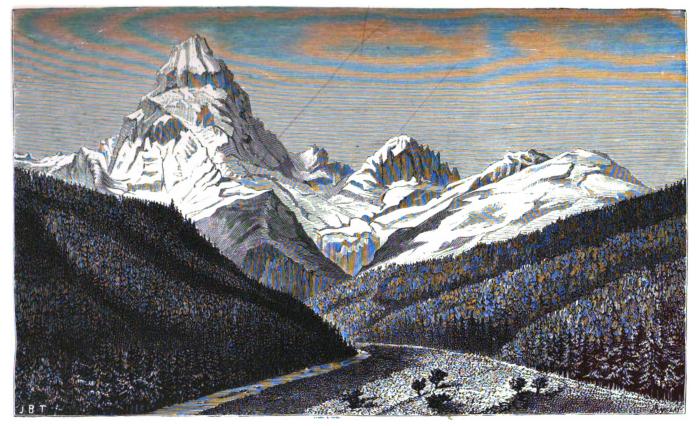
It poured heavily throughout the day, but advantage was taken of every occasional lull to proceed with the elections; the complaints were few, one being a novelty in its way.

A woman was offered marriage by a neighbour immediately upon the death of her husband, but she refused to have anything to do with him; watching his opportunity, the man, assisted by his brother, carried her off to a tower, with the intention of detaining her until she should consent to be his; she remained a captive ten days, when the *Priestav*, who was appealed to by her friends, caused her to be set at liberty. She had since become engaged to another, but her wooer had sworn to kill any man it might please her to marry, and her union was therefore indefinitely postponed. As the would-be murderer was at a place called Barshy, the woman was directed to proceed thither, and await the Chief's arrival.

Towards dusk, a fresh westerly breeze cleared the heights of the gloomy clouds that had been oppressing us so long, and when after dark the last of them disappeared, a noble sight was disclosed at the head of the valley, where Mount Oushba appeared, completely clothed in snow, its unique outline and serrated adjuncts showing to much advantage against such a clear starlit sky as we had not enjoyed for many a night.

10 P.M. ther. 56°.

As we rode away from Betcho we passed a *doukann*, the only one in the valley of the Ingour, where the Russian soldiers buy a few luxuries out of their scanty allowance; there was a goodly supply of the vilest tobacco, some Glasgow plates and cups, knives from Warsaw, wooden spoons, lucifer-matches, and bread,—'What



OUSHBA, AS SEEN FROM BETCHO; BEARING N.N.E.

are those things hanging up in that dark corner?' we asked. 'Something for women,' was the reply. 'What are they?' And then we learnt for the first time that the luxuriant hair of the Swanny ladies is not always their own, for the Georgian speculator produced a quantity of plaits, made up as we were in the habit of seeing them worn. 'Some have more hair than they require,' he said, 'and are glad to part with it for the goods I give them in exchange, at the rate of 4 roubles per pound weight-and there are others who buy'; his sale price, he informed us, was 8 roubles per pound.

We followed a wretched track above the right bank of the Ingour, over the Laghoun and Quany heights sparsely covered with young wood and completely destitute of flowers, the river dividing us from the Leshera range, lofty mountains of grey rock rising almost vertically, where the foot of man is scarcely able to venture and nature seems to luxuriate in undisturbed repose. We were overtaken by occasional showers during which our bourkas and bashlyks did their duty well, until, as we entered Swannety Dadyshkylyany at Barshy in the commune of Etzery, the weather 6.350 cleared up, to the infinite delight of Tenghyz who had quitted us at Betcho the previous day, and now welcomed us to his new house scarcely out of the hands of the artificers. The Prince is an extensive landowner, but a large proportion of the property of the Dadyshkylyany was confiscated at the time that Prince Constantine suffered death.

Villages in Swannety are scarcely deserving of the title, for the habitations are in clusters of a few cottages and towers, each cluster having a distinguishing name. In the valley of Etzery, for instance, with a population of 450 souls, there are besides Barshy, the clusters of Oug'houal, Yskary, Lantely, Potrery,

Ladrerr, Lash'h'rarr, Tzalandar, Tchely, and others, all in one commune. The towers are fewer, however, in this part of Swannety, where many were destroyed by the Dadyshkylyany at the time of their conquest, for it is only in Independent Swannety that they remain generally utilized and kept in good repair.

At ten o'clock we sat, a large party, to supper. Good soup was served, followed by boiled and roast veal, chickens, mutton, sour cream and rice; a calf and a sheep had been cut up into portions of alarming dimensions which were handed round, the carving of them into smaller pieces not being for a moment tolerated. A steel knife and fork were placed before each guest, but fingers and hands were preferably brought into play, and for some time not a sound was heard but that of the crunching of bones. 'Les animaux se repaissent, l'homme mange, l'homme d'esprit seul sait manger,' has said the scrupulous Brillat-Savarin.

After the first cravings were appeased, a touloumbash¹ or master of the ceremonies was elected by a majority of very noisy voices, the choice falling on the Priestav, who soon proved his fitness and full appreciation of the office. He immediately proposed the health of the Chief, and after every glass was filled, cried out—Gmertma gatsysk'hloss, da ghytsysk'hloss, da outsysk'hloss!² words repeated by the rest; and the glasses being replenished, the Chief replied in Russian, Za váshe sdaróvy'ye, 'To your health!' in another bumper all round. My own health was next proposed, which I acknowledged also in Russian, the correct return salutation, however, being Madlo bely gah'lovarr! 'I thank you!' although in Letchgoumm and generally in Imeritia, the Tatar words, Allah

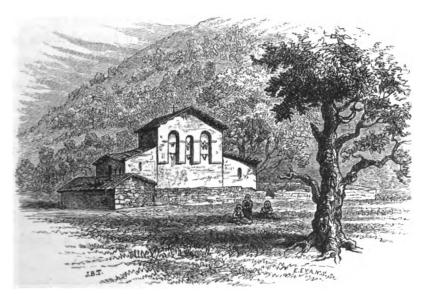
¹ From touloumm, 'wine skin,' and bash, 'head,' or chief in charge of it.

² A Georgian salutation which signifies, 'God be with you, with those you love, and with those by whom you are beloved.'

verdy, 'God be bountiful to thee,' and the reply, Yakshee yol, 'A good road to you,' are more frequently employed at toasts. Tenghyz informed us that his wine was the best Mingrelian, and as the touloumbash proposed the health of each guest, and each guest proposed the health of the host and of his neighbour, and the host and each guest returned thanks, and a full glass was tossed off each time by all present, full justice was done to it; but I here feel bound to explain, that as strangers to the wine of Mingrelia, the Chief and I were allowed to use our own discretion, and when we retired we left the company at their songs and tobacco.

10 P.M. ther. 40°.

¹ There is a monastery in the province of Kakhety named Alaverdy, in remembrance of the salutation of a St. Gregory to the prince and people of that ancient kingdom, after having converted them to Christianity.



CHURCH AT YPARY.

CHAPTER XXXV.

FIFTY-SEVENTH TO FIFTY-NINTH DAY.

The home of Tenghyz—Of his ancestors—Heirlooms—His household—The Princess—Vowed murder—An Apollo and a Diana—A difficult case settled—Stormy weather—Departure for Pary—The Decanos—Murder is rife—Native pastimes—Song of · Thamar—Fête-day dress—Native cloth—The priest's meal—Barshy again.

THE new house of Prince Tenghyz stands within a few yards of the stronghold of his ancestors, now neglected and in decay. We went over the old place, and found gigantic corn and flour bins of oak and walnut wood quaintly carved, in a large chamber on the ground-floor; there was a primitive flour-mill worked by water, and over the fireplace in the middle of the guest chamber on an upper floor, a massive copper bell-mouthed funnel ornamented with curious figures; these were the only remnants of bygone days. A strange heirloom, the sight of which astonished us, was a 6 cwt. four-flued anchor, kept suspended in the lofty kitchen. When and how so unwieldy a relic was transported over the mountains is a mystery, but it is a glorious trophy, so Tenghyz had heard his grandfather say, and is believed to have belonged to a Turkish katcherma captured off the Abhase coast, long, long ago.

In the house we were shown two heirlooms of greater interest and intrinsic value, one being a large Georgian drinking bowl of silver, with an inscription which records that it was the gift of



TENGHYZ DADYSHKYLYANY.

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Elenè and Vahmyckt 1 to the church at Lataly,2 the other a silver casket, found many years ago concealed in the wall of a tower at Barshy; it contained a massive silver belt which was preserved in the family until Tenghyz gifted it to his kinswoman the Princess (Dadian) of Mingrelia, who presented it to the Emperor. The casket is covered with texts engraven in Arabic and a variety of ornamented Cufic, much in use in and about the twelfth century. An inscription on the lid is partly mutilated and illegible, but sufficient words are left to show that it is confined to good wishes for the owner: Abundant blessings and perfect . . . lasting health and durable sway . . . luck and . . . prosperity, honour and rejoicing to its owner. I regret not having transcribed the whole of the characters on this interesting casket.

The Prince has no fixed staff of servants; he increases or decreases their number at will, boarding them in return for their services, personal attendants only and cooks receiving presents occasionally. The Prince is a most good-natured man, and every inch an aristocrat in his way; he is never so happy as when, stretched on the grass, he rolls up cigarette after cigarette, smoking for hours, surrounded by the mountaineers who gather around him and do not presume to sit in his presence.

In the course of the forenoon we were received by his wife, a Princess of Abhase, who had been a beauty in her youth, and though still in the prime of life looked prematurely aged as compared to Tenghyz, then in his thirty-eighth year. Her large eyes, surmounted by arched and full eyebrows, retained all their bril-

¹ Vahmyckt III. 1658-60, Dadian of Mingrelia, fled into Swannety, where he met with his death.

² A commune in Independent Swannety.

⁸ I am indebted to the courtesy of Dr. Rieu of the British Museum for the interpretation of the Arabic and ornamented Cufic characters.

liancy; her features were exquisitely delicate and pleasing, while her small hands and shapely fingers testified to a lifelong abstinence from toil. What a contrast was this frail-looking lady to her husband! She was dressed like the Georgian ladies, except that the *thav-sacravy* was replaced by the folds of the Abhase veil; her jewellery, of massive gold, was of European workmanship.

After the elections, which were conducted by Tenghyz in an orderly manner, the widow of Betcho was confronted with the man who had carried her off, and threatened to murder her intended husband. An old uncle was desired by the Chief to use his influence with the youth that he should promise to refrain from shedding blood, but he impudently justified his young relative, by saying: 'My nephew is a young, handsome, and lusty youth, and this woman is very pretty, and also young; and therefore as they match so well I think they should be married. I have not the least doubt that my nephew will kill any man who will take this woman from him, and I certainly shall not interfere with him.' The would-be murderer at first boldly repeated his determination to kill his rival, but when hard pressed to abandon the wicked design, became doggedly silent, until at length the Chief sought to meet him half-way by extending his hand, which the man took without hesitation, at the same time saying sulkily: 'Very well, I won't kill him.' This act, in his eyes, meant nothing, for he never pledged himself by the earnest token of submission with which we are acquainted, and here the case was dismissed.

The next to present themselves were the fairest couple we had yet seen, a stalwart youth and a somewhat handsome woman who desired to marry; but there was a serious difficulty in the way, for in this case also a suitor had vowed to take the life of any man who should marry the woman he claimed as his own, and

the life of her father should the match with another ever take place:

For where Love reigns, disturbing Jealousy Doth call himself affection's sentinel.

In like manner did this wretch with murderous intentions persist in saying that he should never swerve from his resolution; and when the Chief, who warned him of the penalty of murder, saw his fingers twitch as he grasped the hilt of his poniard, a signal was given, and the Cossacks at his elbows immediately seized and bound him, and he was led away to a place of confinement. It was then arranged with the mamasaklysy that the offender should be detained a prisoner for a few days, during which time it was advised that the marriage should be consummated.

A storm with a deluge of rain passed over us in the course of the afternoon; it was a sublime sight to watch the dense black clouds forcing their way swiftly up the narrow valley of the Ingour, as if fleeing from the bright flashes of lightning and the deafening thunder-claps that followed in quick succession in their wake; and when the wind lulled as suddenly as it had risen, and the rain turned to drizzle, we became enveloped in a thick mist that obscured objects at ten yards and hung about heavily long after dark.

We dined at three, and supped at ten, one repast being a repetition of the other, except that the size of the portions really looked more formidable at each succeeding sitting.

10 P.M. ther. 54°.

More rain the following morning until towards noon, when there was a lull, and we left for Pary, the residence of the *decanos* or 5,600 blagatchynny'ye, the head of the clergy in Swannety, half an hour's

ride from Barshy in a stony and barren district, over tracks on which each footfall taken by our horses was a game at hazard, every step a stumble, between impending rocks on the one hand, and destruction on the other, the bridles awhile hanging lazily, for it was a useless caution seeking to guide the sure-footed beasts, who indeed disdained every effort to that end. At Pary, our travels in a westerly direction terminated, and the people of the frontier commune of Tchoubehevy having been instructed to assemble at that village, the elections for both communes took place simultaneously.

After they were over, no less than twenty cases of murder that 'never had been satisfactorily settled' were reported to the Chief; but no sooner was the last of the investigations completed than all the charges were withdrawn, and then, as if in refutation of all calumny or want of harmony existing among them, the people of Pary and Tchoubehevy volunteered to dance and sing; a ring was formed, in which Tenghyz and his brother, who had accompanied us from Barshy, joined hands, and these wild men of the mountains moved round monotonously as others did at Kala, grumbling out the following 'song':

Chorus. Gonoko came to the door,
Gonoko asks for liquor,
Liquor is given to Gonoko.
Gonoko looks around him,
Gonoko curses the host.

Solo. How art thou, sir?
Chorus. How are you, sirs?
Oh! thou art my ruin, my ruin,
Pray go and call from Myıkmerr
Thy young comrades who like arak.
Dost thou not pity thy well-wishers?
This time thou hast ruined us

The favourite song of the Swanny, and which they never tire

of repeating, is the Song of Thamar; one of the verses is thus rendered:

Vorydela, I am Thamar, Thamar, Vorydela!
Vorydela, I am at home, Thamar, Vorydela!
Vorydela, I am the head of the family, Thamar, Vorydela!
Vorydela, the tower of Moury, Thamar, Vorydela!
Vorydela, around the tower, Thamar, Vorydela!
Vorydela, thy dress is costly, Thamar, Vorydela!
Vorydela, thine eyes are beautiful gems, Thamar, Vorydela!
Vorydela, thy teeth are like pearls, Thamar, Vorydela!
Vorydela, thy hair is golden, Thamar, Vorydela!
Vorydela, I am at home, Thamar, Vorydela!
Vorydela, the ravens have eaten thy cow, Thamar, Vorydela!

This was sung in chorus by the women as well as the men who joined hands alternately, and formed a figure in the shape of a crescent, swaying their bodies to and fro, the lookers-on keeping time by clapping their hands. As each couple stepped out in its turn, to trip the abhazouly, a dance of their neighbours the Abhases, the females displayed considerable agility and endurance, and we noticed with how much determination they kept moving, compelling their partners to be the first to give in. Like the Bavarian mountaineers, the Swanny prefer keeping step to the sound of their voices, although they have the tchang, 'harp,' fandv')r, a 'guitar,' like the Russian balaláyca, and the tzh'vounyr, a kind of fiddle.

The day being a festival, some women were decked in their best jackets ornamented with rows of long silver clasps on the breasts, that looked at a distance like the braid on a trooper's jacket; the artificer who made these ornaments told us that it had taken him five years to collect sufficient silver to complete three sets, so scarce is the precious metal.

We purchased some rolls of white and black cloth that ave-

raged 20 yards in length and 14 inches in width, for which we paid 10d. per yard in Russian notes, that were greedily clutched at by the women who were with difficulty prevailed upon to bring to us these samples of their weaving. At all other villages they positively refused to do so, even when asked by the Chief.

A collation of broiled mutton cut up into great lumps, creamcheese and sour milk, had been prepared for us by the priest. It was a fast-day and our host abstained from meat, but he passed the time away in devouring with much relish a quantity, a very large quantity I should say, of shalots, the supply being kept up by his little boy, who would hasten away and return with a fresh plateful, each time the last of the herbs disappeared from before his father.

Upon our return to Barshy, we were not a little surprised at seeing the white peak of Mount Oushba¹ overlooking the now cloudless hills that encircle the valley of Etzery to the northeast.

10 P.M. ther. 51°.

We spent another day at Barshy, as the guests of Prince Tenghyz, who mustered the villagers after supper to dance and sing for our amusement.

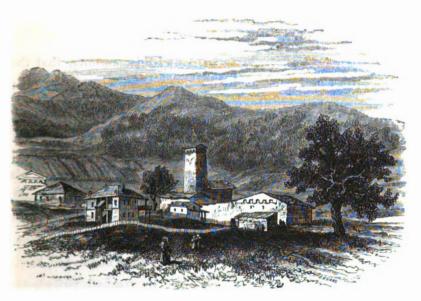
Another version of the 'Song of Thamar' was in these words:

God helped the queen Thamara,
So did God's mother from heaven.
Thamara heard the sound of bells, as she ascended Elbrouz,
And the mountains bowed before her.
Thamara came to Swannety, wearing the kingly crown on her head.

^{&#}x27;Oushba, name given by the natives of the valley of the Ingour, to signify in all probability 'rain mountain,' Oush being the Swanny for rain. The Georgian word is awyma.

Gold earrings were in Thamara's ears,
Precious stones were about Thamara's neck,
Thamara's teeth were pearls,
Thamara wore bracelets on her arms,
Thamara's eyes were gems,
Outside her silken shirt, Thamara wore a coat of mail,
Thamara wore a golden girdle,
Thamara wore a royal weapon at her side.

10 P.M. ther. 54°.



HOME OF THE DADYSHKYLYANY.

CHAPTER XXXVI.

SIXTIETH TO SIXTY-SECOND DAY.

An intelligent Swanny—A mother's lament—Distribution of gifts—The old story of May and December—Horns of the tour—Tzhely-tzkalys—Inhospitality of the Yparians—Monastery of Kvyrykè—Mistrust of the Swanny—Return over the Latpary.

INTELLIGENCE was brought to the Chief this morning, that the hostile parties at Nents'ghoul were firing upon each other from their towers, but no casualty was reported.

One of our number during this interesting journey was a young Swanny, a seminarist at Tiflis, who was spending the summer vacation in his native mountains, and having volunteered his services as an additional interpreter, for he spoke Russian well, had joined us at Kala. He was my frequent companion, and was accompanying me to some ruins on the top of a hill above Barshy, when I was suddenly reminded of the churchyard scene at Mestye by sounds of wailing. We approached sufficiently near to enable the youth to distinguish the words, which he noted down at my request as fast as they were spoken, and soon after the lamentations had ceased, and while he was repeating to me what he had written, a tall elderly female appeared over the

¹ Probably the ruins of the ancient church of Etzery, in which were anciently placed for safety the treasures of Svety Tzk'hovely, the patriarchal church at Mtzkhetha and of all Georgia.

brow coming in our direction; she stopped upon seeing us, looked around confusedly, then quickly turned and moved rapidly away. She had been bemoaning the loss of her son:

'Ah'h! woe! woe! Atchakmátyve my son, whither hast thou disappeared? Why hast thou forsaken me; how am I, poor me, to live without thee! Ah'h! Ah'h! Atchakmátyve, where, and who art thou living with? Pray tell me what I am to do and where I am to go! I, thy old mother, endure daily torments; I wish to die and be with thee, but cursed death does not come to me. Until I die, I shall weep continually, and shall worry thee until thou carryest me away into the grave. I shall never cease to weep, Ah'h! Ah'h! I loved thee better than I did any of my other sons! Thou wast a comfort to me, Ah'h! Ah'h! What have I to hope for now, say, oh! say to me! Ah'h! Ah'h!

Gabriel Nydjarádze, a youth of nineteen, is an orphan of Oushkoul, who received baptism when in his eleventh year. 'I have had to write this in Russian,' he said, 'for we have no letters in Swannety; we are a wretched people; nobody can read or write because there are no books. But I have studied at Kontaïs for seven years, and have been one year at Tiflis, and am very thankful for what I have learnt; but I feel that I am very ignorant and that I was too old when I began to study, and I am afraid I shall never be able to speak a foreign language. When I am a priest, I shall be sent to these wild mountains to make the people Christians; but what shall I be able to do alone? I have a sad career before me, but I intend to work hard, and perhaps I shall do some good.'

After we took leave of the Princess, Tenghyz distributed gifts to all his guests according to custom, a piece of native cloth, a hat, and two ox-horn spoons being offered for my acceptance. We quite regretted parting from our hospitable, good-natured and amusing host, who accompanied us half-way upon our return to Betcho, where we arrived at 4 P.M. Here a curious case was awaiting the Chief's decision.

An elderly man having been captivated by a young girl on the estate of a native prince, offered the equivalent of 300 roubles for the damsel, whom he purposed making his wife. As prince and peasant both ignored the fact that landed proprietors are no more the possessors of serfs in Swannety than they are in Russia, the bargain was concluded, and the girl was removed from her home to the old man's cottage; she soon, however, deserted him, to return to her parents, and was now wishing to marry a husband of her own choice. Here arose the difficulty, for the ancient swain was seeking to recover the worth of his 300 roubles, there being no prospect of his ever securing the object of his affections, and the prince declined having anything more to do with him. I believe the matter was compromised by the prince promising to return to the peasant half the value received, on condition that the girl was granted full liberty to marry whom she pleased.

Whilst at Betcho, Bekyr Bey, one of the few Mussulmans in Swannety, whose acquaintance I had made on a previous occasion, brought to me a fine pair of horns of the tour, the largest of the Capra ibex I have ever seen, one being 36 inches in length and 11 inches in circumference, the other 34 inches and 12 inches. Bekyr Bey asked me to accept them, saying that they had been in his family fifty or sixty years, the animal having been shot by his grandfather. On one horn is cut the following inscription in Georgian characters: 'I, Tzyokov, son of Dadyshkylyany Islam, went to Marsany for sport, taking with me eight good shots from among my dependents. I met a Tchentchen prince accompanied

by two nobles and other dependents. I arrested him with six of his retinue. I killed this and five other tours, and then returned home.'

10 P.M. ther. 60°.

We left Betcho at 9 A.M., the prisoner from Barshy, whose arms were bound, being led with a thong by a Cossack. Upon reaching the rising ground we kept to the north of the commune of Lataly, where we noticed that several towers were undergoing repair and being whitewashed, and rode through fields of maize and corn, until we crossed the Moulachy torrent and entered some delightful woods. At Tzhely-tzkalys, 'warm spring,' we rested for an hour on a sloping meadow watered by the smallest of rills, as it worked its way to the rushing stream that dashed at some distance below, dividing us from a wall of noble cliffs 800 feet to 1,000 feet in height. To the north-west, Oushba excited our admiration, and to the south-east the distant landscape was closed in by Mount Tybery.

As we were preparing to move on, our prisoner appealed to the Chief for his liberty, saying that he should no longer think of shooting his successful rival; the Chief was only too glad of the opportunity to get rid of such a fellow, and he was accordingly set free.

We passed the night in a little dingy room with a muddy-damp floor, in the priest's cottage at Ypary, the best his reverence had to offer.

The inhospitality of the Swanny was exemplified this evening upon the arrival of two Russians, a botanist and a student from the University of Odessa, who were on a professional tour; for these gentlemen had to pass the night under the widespread boughs of a fine old yew, none of the people caring to afford them the

shelter they sought, notwithstanding the personal request of the Chief, and the official documents with which they were provided.

10 P.M. ther. 61°.

We were roused at an early hour this morning by the trusty Sidonia, on his return with despatches from the Governor of Kouta's, who approved the Chief's application for the armed support of the troops at Betcho; Sidonia was also the bearer of some private letters, and while the Chief was engaged in his duties, I enjoyed the perusal of several that had been forwarded by K. at Kilbouroun in the Crimea, to my address at Kouta's.

At 8 A.M. we were again in the saddle upon our return journey, and when within a couple of miles of Lalhory, we turned up a steep mountain-path to the right, to visit the Monastery of Kvyrykè called also Laghvyrka—but more correctly of St. Cyriacus and St. Yvlyta, the principal sanctuary in Swannety, situated on a peak 800 feet above the Ingour.

With the view of avoiding loss of time, the Chief had sent a message to Lalhory the previous day, to say that he should be at the monastery in the morning, and requiring the mamasaklysy and priest to bring their keys; our disappointment therefore was great on learning when half-way up the ascent, that neither the priest nor the 'elder' of Lalhory were at the church above; the former had left for Pary before the Chief's message was received, and the latter did not think it worth his while to attend with one key only, and in this way it was contrived that we should not enter the church. 'Has it always been so difficult for strangers to see the church?' was asked of the watchmen. 'No,' was the ready reply; 'but since a Russian a few years ago took away with him an old book from

A subaltern and 25 men were subsequently sent from Betcho, to arrest the rebellious Swanny, who surrendered and were conducted as prisoners to Koutaïs.

the church—it was a very old book and very valuable—nobody is allowed to enter it unless the mamasaklysy and the priest bring their keys, which are different keys, and now the mamasaklysy is responsible to the people, and the priest is responsible to the decanos, that nothing is ever taken away again.' The 'old book' was a MS. in Greek, on vellum, of the ninth or tenth century, being the Four Gospels, with numerous marginal notes in Georgian in which the name of the church of Korydety (?) frequently occurs.¹ Since the abstraction of this interesting relic in 1869, it has been established by general consent that two watchmen shall continually guard the church; they are relieved periodically, one watchman being provided by the commune of Kala, because the monastery stands within its limits, and the other is sent from some other commune in Independent Swannety, in its turn.

The constructions at the monastery are on a very small scale, and include the little church, a belfry, hermitage, and tower of defence, all adjoining, and on a position that could be made perfectly impregnable; though firmly and strongly built, they are in a state approaching to ruin, and have been repaired at various times until every feature of architecture has disappeared, the walls being now simply piles of stones, roughly fitted and cemented; an inscription inside the church records that 'the church of Kvyrykè was destroyed by an earthquake.'

We passed Lalhory, where we had spent our first night in the valley of the Ingour, and proceeded to make the tedious ascent of the Latpary, reaching the cairn at one o'clock. This was our first really sunshiny and bright day (thermometer 77°), and we were enabled to enjoy the view of the glorious chain of mountains, conspicuous among them being Oushba, Kotchtan-taou, Tetnould, and

¹ This MS, was in the possession of the late Count Pánin.

THE CRIMEA AND TRANSCAUCASIA.

Pass'm'ta. The descent on the south side I preferred making on 6,650 foot; we stopped at 3.30 to refresh the horses on a meadow seven miles to the north-west of Lashketty in the lovely valley of the Tzhenys-tzkalys; and as we approached that river by a new path, the woods became taller and thicker, until at the bottom of the valley we rode through a dense forest of magnificent trees, the patriarchs of this part of Swannety:—

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Foltissima di piante antiche, orrende, Che spargon d'ogn' intorno ombra funesta.

4,350 At 8 P.M. we entered Shkedy, the principal village of Lashketty in Swannety Dadian, and residence of the *Priestav*, who had come out to meet the Chief, and conduct him to his night's quarters at the new *mairie*.



COSSACKS OF THE ESCORT.

CHAPTER XXXVII.

SIXTY-THIRD AND SIXTY-FOURTII DAY.

A noble lime-tree—Bashful women and a facetious Georgian—Upper Valley of the Tzhenys-tzkalys—Lovely scenery—A deep gorge—Wild children—Rivers at Lentehy—Moonlight—Return to Lyaylyash.

IT was too dark when we arrived at the court-house the preceding evening, to notice that within a few yards of us there was a splendid lime-tree in full blossom, having a girth at 5 feet above the ground of 28 feet 8 inches, the trunk rising 18 feet to where the branches spread over a diameter of 33 yards; beneath them, sheltered from the heat of the sun, the voters were assembled for the elections, which passed off in an orderly manner.

As some twenty to thirty of the fair sex with their faces partly covered, were looking on at a distance, I happened to observe to the *Priestav*, an obese Georgian, that the females about Swannety, but especially those before us, reminded me of Mahomedan women, from the careful manner in which they screened their faces. His heavy blood-shot eyes glistened for a moment as he led me by the hand towards the group, shouting that he had somewhat to say, and when near enough he cried aloud: 'Do you hear what this Englishman says? That you are more like Mahomedans than Christians! Why do you cover your faces? What are you ashamed of? If you are Christian women, and have nothing to be ashamed of, let your faces be seen!' Upon

this the younger ones let down the corners of their kerchiefs, walking away, however, as they did so, while the remonstrance was unheeded by the rest. 'Are the women here always so shy and reserved?' I asked. 'Oh! yes,' replied the *Priestav*, with a grin, 'our old ones always are shy. Since I first came here I have tried to persuade them of the folly of hiding their faces when they see strangers; but they are very obstinate, perhaps because they are so ugly; anyhow, my countrywomen know better.'

The upper valley of the Tzhenys-tzkalys in which Lashketty lies, is certainly the most attractive, by reason of the farm cottages, turrets, and fields of maize, corn, oats, barley and hemp that set off the slopes and give life to the landscape; but I leave it to the idylls of Theocritus to picture to my readers the beauties of the rustic scenery, rich with enchanting woods, green groves, and well-watered meadows, through which our path lay after quitting the village.

We kept on the left bank, halting at noon for an hour, where the Tzhenys-tzkalys becomes a confused torrent that bursts through a deep and narrow gorge, in which huge fragments of rock have from time to time become detached, to fall into the river's bed and divide its course, causing the waters to boil and surge upwards, assuming myriads of fantastic shapes, only to fall back powerlessly and mingle anew with the angry foam, each mighty effort succeeding apace, until the swollen masses, overcoming every obstruction, rush on to meet with fresh resistance calling for renewed strength. One lofty rock, crowned with tall firs, and seemingly isolated, commands the pass; it had been the lair of a noted brigand, the terror of wayfarers, for he shot at travellers as they went by, would glide down to rob them if they fell, and completed his work by casting their bodies into the stream. Four

years ago the villain was captured by troops, tried by military law, and shot

We passed a few head of cattle occasionally, tended by children of both sexes, who would scramble up a tree with wonderful agility as we approached, and make strange noises which we were told was crying abuse of the strangers.



LARASH-TZYKHÈ. LENTEHY.

We were quartered for the night in the old *mairie* of Lentehy, on an eminence between the Heledoura that flows east-south-east and the Lashkadoura south-west, the Tzhenys tzkalys being a short distance from us to the south-east. No situation could command a more picturesque view of mountain, valley, and river than does that of the *mairie* at Lentehy; and when the moon rose and illuminated the waters of the three streams, and the grey

walls of the old castle of Larash-tzykhè threw their dark shadows across the Heledoura, we feasted on a scene that was perfectly fascinating.

9 P.M. ther. 72°.

The heat of the day was excessive as we sped on our way to Letchgoumm. We dined at Moury, and by nine in the evening 3,020 were again in the comfortable home at Lyaylyash, where for the second time I became a welcome guest.



NATIVE OF SWANNETY DADIAN.

CHAPTER XXXVIII.

SIXTY-FIFTH DAY.

An interval of rest—Appellations of Swannety—Upper Valley of the Ingour—Its approaches—Early history of Swannety—By whom visited—Division of the District—Submission of the Swanny—A clergy appointed—Their own ministers—Religious customs—Introduction of Christianity—Superstition—The Lord's Prayer in the Dialect—Types—Physical characteristics—Proper names—Crime—Blood-money—Resources—Population—Sport—General observations.

I DEVOTED a day to needed rest and to putting my notes in some kind of order, and completed my arrangements for proceeding to Kouta's the following morning, as I was anxious to reach Poti in time for the next return steamer to the Crimea.

The country over which we travelled for fourteen days, is more generally known by the names of Souaneth, Svannetia, Souanetia, &c., but I have preferred spelling the word as it is pronounced by the natives themselves—viz., Swannety—and who call themselves Swanny.¹ In the earliest Armenian MSS. they are styled Sones, and Souanes.

From that part of the great range in front of Elbrouz,³ the highest 18,526² peak in Europe, there projects towards the south a spur which is called the Gourkoushell, and at a distance of 50 miles to the eastward projects south another spur, the Karyldash; these two spurs are

- ¹ Klaproth states that the Swanny called themselves *Chnaou. Tab. Hist.* p. 87; and Dubois (iii. p. 10) quotes Guldenstädt (*Beshreibung*, &c. p. 110) who wrote that the name they gave themselves was *Chenau*. Some call themselves *Tchevy*.
 - * From Russian surveys.
- * Called also Shatt garà, according to Lermontoff, and 'Minghi Tau.' See Grove, Frosty Caucasus.

nearly united by the Latpary Alps, almost parallel to the main chain, and thus is formed a hollow or valley which does not exceed ten miles at its widest part. This valley, subdivided by several offshoots from the great range and from the Alps, that reach to the windings of the river Ingour into which sixteen torrents flow, is known as the Upper Valley of the Ingour. It is the home of two divisions of the Swanny who are the subject of this chapter.

Swannety, in the Upper Valley of the Ingour, is approached from Mingrelia, Abhase, Ossety and Kabardah, as well as over the Latpary pass from Swannety Dadian, in the months of June, July, and August, all communication at other seasons being cut off on account of the snow.

From Mingrelia—A road is in course of construction from Sougdydy, along the lower valley of the Ingour.

From Abhase—It is a five days' journey from Soukhoum-Kalch into Swannety by a path that leads through the village of Tzebylda, up the Dalsky-oustchelye, and over the Ouharashkark pass. From Otchemtchyry on the coast, thirty miles to the south of Soukhoum-Kalch, one path leads over the mountains of Arvass, Dartchouy, and Djvedy-sou; the other, from the banks of the Haltz's'ga, crosses the mountains of Larakwakwa, Baskapskara, Dartchouy, and Djvedy-sou.

From Ossety and Kabardah—Three tracks lead into the valley of the Ingour; the first from Tcheghemm to Moulachy, another by the valley of the Baksann to Betcho, and the third from Karatchar to Tchoubehevy.

The first mention of 'Sawaneth' in the annals of Georgia is in the reign of Pharnawaz, who appointed his son-in-law Koudj, crystav of that province, when it formed part of Egris. 'Souaneth'

¹ Oustchelye is the Russian for a pass.

continued to be governed by an erystav, until that ruler, aided by his people, threw off for a time (1072-1089) the yoke of the king In that same century, according to Cedrenus, the of Abhkhaseth. 'Suanes' and Colchians were in the army of Pancratius, prince of Iberia, who sent ambassadors from Trebizond to the emperor, to signify his desire to confer with him at Byzantium. In the reign of Constantine, King of Imeritia, 1293-1337, the 'Souanethi' again rendered themselves free, and in 1361 they invaded Imeritia, destroying Kouta's, its capital. Bagrat, king of Karthly, subsequently conquered them, and the Souanethi remained subject to Georgia until the partition of that kingdom by Alexander in 1424, after which period they enjoyed complete independence; and in a letter from George (VIII. of Georgia), the sovereign of Persia, to Philip Duke of Burgundy in 1459, we see the Swannety designated as the Sasoni, and included among the forces about to form the coalition in the contemplated crusade against the Turks after their conquest of Constantinople.2

Strabo included the 'Soanes,' who lived in the mountains above Dioscurias, among the smaller nations of the Caucasus; they had a king, and 200,000 fighting men who were armed with poisoned arrows, which caused much suffering to those wounded by them, and, being a filthy people, were compared by the geographer to the Phtheirophagi. The 'Souanes' are also mentioned by Procopius, among other authors, who clearly described the situation of their country.³

Few travellers have visited Swannety, and indeed the upper valley of the Ingour has been hitherto almost a terra incognita. Ninety years ago, Dr. Reineggs passed through the district, leaving

¹ Ced. Comp. Hist. 361.

² Brosset, Additions, &c., p. 409.

¹ Procop. De bell. Goth. iv. 2.

us an account of the people as he found them.¹ In 1853, General Bartolomei, of Tiflis, visited Swannety; in 1864 Dr. Radde went to study the botanical features of the valley, and in 1868 Messrs. D. W. Freshfield, A. W. Moore, and C. C. Tucker, members of the Alpine Club, traversed the district on foot upon the occasion of their making the ascent of Elbrouz.

The country known as Swannety is divided into-

- 1. Swannety Dadian.
- 2. Independent Swannety. (Jabe).
- 3. Swannety Dadyshkylyany. (Tchouby).
- I. Swannety Dadian is so named because in the seventeenth century, long after the partition of the kingdom of Georgia, that portion of the country became annexed to Mingrelia under the sovereignty of the Dadian, after that ruler, who was named Tchykowan, had made the conquest of Letchgoumm. It extends along the valley of the Tzhenys-tzkalys, from the sources of that river to Moury at the frontier of Letchgoumm. The natives are somewhat less wild and more inclined to agriculture than are those in the two other divisions; and although the people are abandoning their superstitions, it cannot be said that they are Christians. They speak the Georgian dialect of Imeritia.
- 2. The Independent Swanny occupy the valley of the Ingour, from that river's watershed to the commune of Lataly; their independence dated from the fifteenth century, but they glory

¹ Allgemeine historische topographische Beshreibung des Kaukasus. Jacob Reineggs, St. Petersburg und Gotha, 1796, 2 vols.

² Mém. de la Section Caucasienne de la Société de Géographie Russe. Tom. VI. See also Tom. VII. for an article by M. D. Z. Bakradze. These are papers I have had no opportunity for consulting.

² Berichte neber die biologisch-geographischen Untersuchungen in den Kaukasuslændern. Tiflis, 1866.

⁴ Freshfield, Travels in the Central Caucasus, &c.

in having enjoyed it from the death of the great Queen Thamar, since which event it is averred that no monarch has subdued them. Their language is a dialect not in the least degree understood by Georgians, Mingrelians, Abhases, or Ossets; they have no religion, do not recognise monarchy and titles of nobility, for they consider that all men are equal, and they unceasingly show their contempt for authority, because they do not acknowledge any laws; they are a people be it said, sans foi, sans roi, sans loi.

3. The Swanny inhabiting the valley of the Ingour, from the commune of Betcho, which adjoins that of Lataly, to the frontier of Sougdydy, were conquered by a once powerful family of Kabardah, the Dadyshkylyany, by whose name they have since been distinguished. They assimilate the Independent Swanny in many respects, such as language and customs, but they are less trouble-some, perhaps because of the defenceless condition of their towers, which the princes took every opportunity to destroy after becoming masters of the territory. The Swanny Dadyshkylyany are certainly not Christians, but they are less superstitious than their neighbours the Independents.

In 1833 the Swanny of the Ingour made their formal submission to the Russians, who have only of late years turned their attention to this refractory people. Since the ordination of a priesthood, in 1859, the Swanny have been required to keep to the observances of the Russian Church in marriages and baptisms, and they suffer a priest to attend their burials; the clergy were appointed to replace the native ministers who assumed their office by inheritance, for the son succeeded his father—a custom, say the Swanny, that dates from the death of Thamar, after whose reign no priests were ever sent to them. The ministers performed all rites, including that of marriage, which was thus described to us by

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several men who had gone through the curt ceremony. The couple to be united were conducted into a room where the minister awaited them; their garments being attached to each other at the hip, a few words were spoken, to what purpose I never could learn, and they thenceforth became man and wife. These ministers continue to hold office, and still officiate, apart from the priests of the Russian Church; their persons are inviolate, those pointed out to us being the only men we ever saw unarmed.

There is a curious admixture of religions among these Swanny, for they fast on Wednesdays and Saturdays, upon which days they refuse to do any manner of work, and observe Lent, without being able to give any reason for so doing. It is also the custom among them, for a youth in each habitation to turn out at dawn on the third day preceding Lent, and walk three times around his cottage in a state of nudity, repeating loudly: 'As I am naked, and have nothing about me of which I can be robbed, so is there nothing to steal in the house in which I live.' In Swannety Dadyshkylyany, the youth is merely required to sit alone in the corner of a room throughout the day not daring to stir, and observes a strict fast unless some person may choose to take food to him.

It is not clear when Christianity was first introduced into Swannety, but there is an implication in Procopius that they were Christians in his time, and we read in the annals of Georgia that, in 619-639, the whole of the country that reached to the frontiers of the Tcherkezy (Circassians), was included within the jurisdiction of the Catholics of Mtzkhetha; at any rate, Christianity flourished in

¹ Procop. De bell. Goth. iv. 16, 2. St. Simon the apostle, a Galilean, suffered martyrdom in 'Suanes.' Vic des Saints, A. Baillet, Paris, 1739, vii. p. 406. His body was taken into Abhase and buried near the river Anacopi (Nicopsis?). He is fêted October 28.

Swannety from the tenth to the thirteenth century, and there is evidence that priests were sent from Georgia at the latter period.

Among the superstitions of the Swanny is that of sticking the skulls of animals about the fences and walls of their habitations, to ward off evil influences—there was a time when the skulls of their enemies were thus exposed—and yet a tall slender staff, surmounted by a small cross, is frequently to be seen about pastures as a notice that the land must not be trespassed upon.

The Lord's Prayer, in the dialect of Swannety:1

'Mounnypve heda hy detzarjy, tzykylyan leses jahe Ysghvy. Y anhess lyfousd Ysghvy, y leses nab Ysghvy hama detzarjy adjy ghymjy; déarr n'sheegve lasad lanona; y lansarvyn n'sheegve tzvodvar hama na hvasarvyned n'sheegve amh'vars, y nom noufshde tzodalatchmad a kalansarvyn na holam gvesharhanka y tzodre latchmahanka.'

There are very few instances among the hardy Swanny, of men who are above middle stature, while it may be inferred by the remarkable variety of type they everywhere present, that they cannot be the descendants of any particular race. One sees the handsome but debased oval face, well-defined nose, and black grizzly hair of the Mingrelian; the gaunt face and high checkbones of the Abhase; the round, sensual, full face of the Georgian; the little Russian, the Tatar, and unmistakably the Nogar and Jew; there is also the clear blue eye and flaxen hair of the Northman. What better opportunity for scrutinizing the masses could there be than upon the occasion of an election, when every man and boy turns out, and a circle is formed around the Chief whilst he addresses them and investigates their differences. Is it unreasonable to deduce from the dissimilarity of type, that the proscribed in

¹ For words in the dialect of the Swanny, see Appendix XII.

other parts were wont to seek a ready refuge among an unscrupulous and lawless people in an inaccessible region, when fleeing from the pursuit of justice.

Such of the Swanny as resemble the Tatars and Nogar shave their heads above the temples and at the nape, also their faces except the upper lip, presenting a striking contrast to the bushy and matted hair and beard of the rest. At Mestye I noticed several lads with their heads completely shaven, except over a small space on the crown, whence was allowed to grow a long tuft similar to that worn by the Osmanli, which the Angel of Death seizes to carry them off to paradise; we were unable to discover why this peculiarity in dressing the head was observed. The Zaparogue Cossacks wore similar tufts in the olden time, and they are still to be seen, though rarely, in South Russia.

There was repulsive evidence of a late epidemic of the small-pox, but we never noticed a single case of lameness, distortion, absence of limb, mutilation, or blindness, in any degree, the reason being, it is said, that deformities are destroyed at their birth. As the result of careful observation, I believe about one per cent of the population to be afflicted with *goltre*, from the child of seven to the ripest age; when asked if they were able to account for the swelling, those so troubled replied that they could not say, one aged man answering that 'it was the will of God.'

The Swanny can scarcely be a long-lived people, for I never saw any of either sex who could have exceeded their sixticth year; none could tell their own age. They complain of a disease that exhibits itself 'by pains in the chest, coughing, and spitting of blood,' and causes the most mortality. The Swanny have their doctors, who employ the *Plantago major*, a kind of rib-grass for healing wounds and sores.

Men's names in Swannety.

Djaba, Byte, Ghyey, Soull'h'a, Alsaytz, Angou, Pytzky, Shav'l'ouh', Azoff, Kvyrykỳ, Kaïsaph, Gyrg'h'oll, Mámà, Doudà, Ománà.

Women's names in Swannety.

Datcho, Toupa, Daroutchana, Goulka, Myna, Tchoukana, Dodo, Bakhako, Tassa, Tynyko, Makrynè, Otark'ha.

The Swanny do not commit depredations upon each other, but they never miss the opportunity to steal from strangers, be they Russian employés or even Cossacks and soldiers. Murder is rife, the instigation to it in most cases being jealousy or a desire for revenge, and the cause invariably a female, the perpetration of this crime being met by the one inviolable and accepted law among this barbarous people, which establishes that the price of blood shall be paid in atonement, or the life of the murderer be forfeited at the first favourable opportunity if the payment be not forthcoming. The price of a life is estimated at 600 roubles; but there being no coin or notes in circulation, the amount is made up in cattle or land, and woe betide the man of guilt who does not possess sufficient of either, for in such a case he pays the penalty with his life.

Agricultural produce being restricted to the supply of actual necessities, is small, and there is no industrial produce except that

Codes for regulating the 'price of blood' in Georgia date from the fourteenth century, the latest, which is entitled The Code of the Prince Royal Vakhtang, being of the year 1703. In this code, in which the life of a dydibouly of the first class, or of an archbishop, is estimated at 1,536 tomans = 15,360 roubles, and the life of a peasant at 12 tomans = 120 roubles, a clause authorizes 'that cattle may be given in lieu of coin,' which was scarce, the peasant being estimated at 60 bullocks, making the bullock to be worth 2 roubles in Georgia at the commencement of the eighteenth century. Brosset, Intro. et tables, &c. p. clxxxii.

of home-spun cloth for their own use. The Swanny are unexceptionably indolent, and limit their exertions to the rearing of cattle, which they barter with the Jews of Lyaylyash for salt, prints, hardware, and crockery; those who cannot afford the luxury of procuring utensils, make their own, such as trenchers, cups and pails, of wood. Cattle are seldom employed as beasts of burden, there being nothing to transport, and it is only in the larger valleys that roughly-made track-carts are to be seen, which are used for bringing down timber from the mountains.

I never met with a Swanny mounted, for the simple reason that they have no horses—the Dadyshkylyany being the only possessors of any in the valley. They do their errands on foot, usually carrying in addition to their arms a stout stick with a long iron ferrule, a useful weapon in need; a pipe is stuck into the waist belt at the back, and the bourka is never forgotten.

In the statistics of the Caucasus, published at St. Petersburg by Evetsky in 1835, the Souanes of the Ingour were computed at 30,000; 1 but if we consider the state of complete darkness in which the Russian Government has ever been with regard to the condition of this territory, the report of 1835 should be received with caution. In 1874 they numbered 7,008, and whatever the actual population forty years ago, there can be little doubt that the Swanny, from a variety of patent causes, are dying out, and that the community bids fair to be extinct in a few decades.

As will be noticed in the annexed statistical returns, the number of females falls far short of that of the men; but this is not the result of accident. The birth of a male is always a subject for congratulation, and the event becomes a village festival; but if a female child should be born, 'there is mourning and

¹ In 1807 there were 3 000 families or houses in all Souanethi. Klaproth, Tab. : Hist p. 93.

weeping,' as they say in Syria; there are no manifestations of joy, and by a singular fatality the majority die when only a few days old, 'even before receiving baptism.' The cause of these early deaths is well known—it being considered a reproach that the parents should have a female child born unto them, they do not hesitate to rid themselves of the infant; a pinch of warm ashes is dropped into the throat, and all is quickly over.

Population of Swannety, according to the Census taken in May 1874.

Division.		Ouyesdny or Communes.					Clusters of hab- tations	Families	Males	Female
Valley of the Ingour.	Independent Swannety.	Oushkoul			•	•	4	65	242	128
		Kala .	•			•	6	55	239	134
		Ypary .					6	117	463	340
		Moulachy			• .	•	7	100	472	397
		Mestye .			•		2	60	2 54	184
		Nenghery	•			•	5	60	293	240
		Lataly .	•	•	•	•	9	107	429	353
	ny.	Betcho 1,		•	•	•	9	77	293	227
	Swannety Dadyshkylyany.	Etzery ,	•		•	•	18	157	608	450
		Pary ,			•		11	80	302	235
		Tchoubehevy	•				7	107	416	309
Valley of the Tzhenys-tzkalys	Swannety Dadian.						84	985	4011	2997
		Lentehy .		•			<u>ə</u>	197	915	836
		Tchaloury					Not in the return.	142	567	258
		Lashketty	•				Not re	301	1086	921
								640	2568	2015
	, ,				Clus habi	sters of	Families	Males	Female	:s
Valley of the Ingour Valley of the Tzhenys-tzkalys			:		84	985 640	4011 2997 2568 2015			
	7	Γotal , .	•			84	1625	6579	501	2

Bekyr Bey, a Dadyshkylyany, and five families at Betcho, are Mahomelan.

To the large proportion of mortality through female infanticide, and the consequent limitation to marriage, should be added the many deaths by murder, also the short span of life enjoyed in general, and there will be little difficulty in accounting for the numerous deserted habitations, with towers in various stages of decay; for there are no instances of Swanny emigrating, the fact being that they never cross their frontier.

The Swanny are good sportsmen, and depend in a great measure upon game for supplies; bears, the bouquetin and tour, are all hunted for flesh and fur.

In concluding these observations on Swannety, I will briefly observe that during our tour through the district we rode about 220 miles, frequently over terrifying tracks by no means intended for horses, the Swanny, as already stated, not having any, and usually at an altitude of 5,000 feet above the level of the sea. The scenery, in every direction of great beauty and wildness, is grand beyond description; amid the most profuse vegetation, every imaginable flower is seen in its wild state, and bank, meadow, hill-side and grass-plot, are literally covered with all that is most lovely; in every forest and grove, and all undergrowth even, indeed wherever the pure air of heaven and its divine light is not obstructed, the earth is thus gorgeously arrayed.

La gloria di Colui, che tutto move, Per l'universo penetra, e risplende In una parte più, e meno altrove.—IL PARADISO, c. i.

Our stock of preserved and other provisions fortunately proved adequate to our wants, or we should have fared badly. We seldom experienced any difficulty in obtaining milk, but the natives decidedly refused to supply us with food at any price, except on two occasions; at Kala where we had to pay one rouble for a couple of old hens, and a sucking-pig was secured at Tchalash for three roubles. The fact is that the Swanny dislike the intrusion of strangers, and especially of those wearing the uniform of the monarch who claims them as his subjects.

¹ Disturbances in Swannety in 1875. Appendix XIII.



AN 'INDEPENDENT SWANNY.'

CHAPTER XXXIX.

SIXTY-SIXTH TO SIXTY-EIGHTH DAY.

Departure for Mingrelia—Novo Senaky—A large maple-tree—Rural chapels—Naka'aker—The 'Forty martyrs'—Archæopolis—The Æa of Circe—Indigence in Mingrelia—A festival—A Mingrelian princess—Female beauty—Amusements—Note, on the rivers mentioned by Strabo, Pliny, and Arrian.

I PASS over my return journey to Kouta's and stay in that town the following day until 7.45 P.M., when the train left for Novo Senaky, a little village in Mingrelia, where I was most agreeably surprised to find a clean bed in a clean little room at a doukann kept by one Termouraz, near the railway station.

When morning came, I started for Nakalakev with a Russian official, in a *troika* and post-horses, and we drove along the valley of the river Tehour, through the straggling villages of Sh'hepy, Staroy-Senaky, Sorta, and Kortamety, stopping for an instant at Staroy-Senaky to take the girth of a fine old maple-tree that had attracted our attention; I found it to be 21 feet 10 inches in circumference, at 5 feet from the ground.

The effect produced on the landscape by the numerous small whitewashed buildings that lay scattered about the well-wooded Mingrelian hills is very remarkable, and reminds one of the 'spinach and poached eggs' appearance of the islands of Bermuda;

¹ Mingrelia, in Georgian Egrisi, in Armenian Eger, or Egerestan, from Egros, brother of Karthlos, was included in ancient Colchis.

³ M. Inghestoff, a justice of the peace.

they are chapels at which itinerant priests hold services for the convenience of the country people, whose poverty-stricken tenements lie far and wide. On one of the heights above the valley is the fortress of Kvaskehory, an ancient stronghold and prison of the sovereigns of Mingrelia, in which are preserved some curious pieces of old ordnance.

At the hamlet of Nakalakev we crossed to the left bank of the Tehour, where the ground at the foot of an eminence anciently named Mount Ounaghyra, but now more commonly called Dedamoukha, is covered with piles of venerable ruins.

One edifice only, a church of the sixth century, has survived the wreck of time; it is in part of brick and stone, in the purest style of early Byzantine architecture, like the church at Pytzounda, but otherwise of little interest, except for the forty small circular slabs let into the floor, at the south entrance, over the heads of the Forty martyrs, and among the numerous names inscribed in Georgian on the north wall is that of St. Sylvester, Pope. There are no ornamentations, frescoes, or other inscriptions.

To the west of the ruins is a vaulted passage, through which, by means of a flight of steps, communication was had with the river for the supply of water, as was the case at Gori, Ouplytz-tzykhè, Ksanka, &c. The priest informed us that after the Forty martyrs were beheaded, their bodies and heads were flung into the river from the opposite cliff; the bodies were carried away by the stream, but the heads floated to the steps, where they were recovered, and afterwards buried in the church, of which the Forty martyrs are the protectors.

To reach the fortress above the church we had to scramble uphill through dense vegetation which extends over the very walls,

¹ Dubois, iii. p. 56.

some of the trees about the parapets having attained their full growth. The walls, which in some parts are 7 feet in thickness, appear to be of more modern construction and in better preservation than the church. There is a second fortress in a still higher position, but we did not care to ascend to it in the noonday heat of a broiling sun.

Nakalakev is probably the site of the Archæopolis of the Byzantines, with the description of which it greatly accords.¹ A fortress was built here as early as the reign of Pharnawaz, king of Karthly, by his relative Koudj, *crystav* of Souaneth, after whom it was named Tzykhè-Koudj.²

Archæopolis subsequently became the most strongly fortified city of the Lazi, who about the year 470 defeated the Onougours or Tetraxite Goths, in a battle near the city, and in commemoration of their victory they constructed a fortress and called it Ounagoury.³ A century later, when the Persians invaded these provinces, Mesmeroes returned by way of Archæopolis and laid siege to it, after burning the Roman camp on the Phasis. Archæopolis existed as a fortress to the eighth century, when it was destroyed by Mourwan, and became in later times a residence of the Dadian.

But Nakalakev has a far deeper interest attached to it, as being the Æa of Circe and of the Argonauts. All the ancient poets and historians, says Dubois, would appear to have chosen the Black Sea for the theatre of their hero's exploits, laying the scenes of their descriptions in the East, the cradle of civilisation and wealth. With the places mentioned in Books X. XI. and XII. of the Odyssey have hitherto been associated the shores of Sicily and Italy, for it is there that the Cyclops, the Læstrigons, Scylla

Procop. De bell. Goth. iv. 13, 14.

Bruun, Tchernomórský ve Goty.

² Brosset, Hist. de la Géor. i.p. 40.

⁴ See note at the end of this chapter.

and Charybdis have been sought. But this is an error; the poet meant Ulysses to sail over that inhospitable sea which to himself appeared to be at the uttermost end of the earth.' 1

Dubois, who wrote in 1832-34, seems to have been anticipated in transferring the scenes in the Homeric poem from the Italian coast to the Black Sea, by Kapniste a Russian writer, in his 'Opinion that Ulysses sailed, not in the Mediterranean, but in the Black Sea and Sea of Azoff.'2

I entered some huts in the valley and at Nakalakev, and was astounded at the indigence and miserable condition of the inmates, who were living under the shelter of branches and brambles constructed into the shape of a North American wigwam, but after a fashion to let in wind and rain, and this wretchedness in a country where the soil might teem with nature's bounties. are extensive vineyards, and an abundance of fruit in the plains, such as walnuts, nuts, pomegranates, &c., produced with little enough attention to their culture, and in which a supine race is content to traffic, rather than till the ground or learn a trade. The Mingrelian peasants, the glahy-katzy, are invariably in tatters; they wear the papanaky or bashlyk, and assimilate the Imeritians in many respects, except that they are even more indolent, and consequently poorer. The Mingrelians are among the handsomest of the people in Transcaucasia, and if the types they present were carefully considered, the opinion as to their extraction hazarded by Herodotus might stand good in our own times.3

¹ Dubois, i. p. 60.

² Sotchynenye Kapnista. Vsdanye Alexandra Smyrdynd, 1849. Vassily Vassilievitch Kapniste 1756-1823. The poetical odes and addresses of this talented writer so offended their Majesties of Russia, that his works were consigned to unmerited obscurity. His best production, Yabeda, 'Scandal,' was written in 1799.

[•] Herod. ii.; see also Apoll. Rhod. Argonaut. iv. 272. Æa was supposed to have been built by Sesostris, who brought over the Egyptians in the vain attempt to conquer Colchis, renowned for its gold.

The day was a great festival, and mounted parties of both sexes, for there are no vehicles of any description in Mingrelia, wended their way to the place where the feast of St. Elias 1 was being kept. Numerous as were the holiday-makers, we saw in them the better classes, who, although also poor, possess the secret of showing up well on such occasions.

In the course of the afternoon we went to Sosyry to take part in the festivities on the common, whither crowds were still hurrying to add their number to the several thousands already congregated. Many remained mounted, moving about leisurely and watching the dancers encircled by large groups gathered under the shade of the trees, their step being kept to the melody of voices and the clapping of hands.

I was presented to a princess of the house of the Dadian, who was receiving visitors at her husband's shooting-box, near the common. The ladies were seated together at one end of a terrace, and the other were the gentlemen, smoking and talking loudly. I was invited to a chair at her side by the princess, a tall and handsome woman, dressed in a white satin kába, embroidered in gold, the thav-sacravy being ornamented with pearls and beautiful gems; her sister-in-law, a granddaughter of the last Tzar of Georgia was present, and to my relief spoke French, but the rest of the ladies preserved silence.

After a time the princess rose, gave some directions, and being followed by all the company, led the way to the common where chairs were prepared. On the party being seated, in order of precedence, a number of the princess's retainers set up a howl, and kept clapping their hands until a crowd gathered around, and a couple having stepped to the front, the *abhazouly* and the

¹ Christianity was introduced into Colchis in the reign of Justinian.

lezghynka, which it resembles, were danced. The movements in the abhazouly are the quickest, but less graceful, and were kept up with much spirit, especially by the females, who never seemed to flag; pretty creatures they are too in Mingrelia, with their lovely oval faces, soft melting eyes and arched eyebrows, and raven tresses worthy the sacrifice of a Berenice. When a couple retired exhausted, a howl was set up and continued until they were replaced, and as I watched the exciting scene, I noticed that in some instances the man kept his hands closed, as he danced, the thumbs being extended; to signify, I was informed, that he danced with his partner unwillingly, and would have preferred some other who was present.

Friends and acquaintances were continually approaching the princess with the day's salutation, when the females would stoop to kiss her hand and left shoulder, in token of their own inferior station; the princess kissed some in return on the cheek.

The Mingrelians would appear to enjoy themselves somewhat tamely, for their pastimes were limited to that of dancing. I saw no drunkenness or rioting, owing probably to the complete absence of booths and stalls and hawkers of refreshments, who they say are not needed. People coming from a distance bring their neighbours, and are entertained to dinner by their friends, who live at or near the place where the feast is held.

In the evening I proceeded by rail to Poti.

NOTE.—Strabo states that the city of Æa was close to the Phasis, which river descended abruptly and violently into Colchis, and received in the plains, among other rivers, the Glaucus and the Hippus. These two rivers the geographer specifies in all probability in consequence of their size, and if we are



¹ A similar act, significant of the highest respect, is *de rigueur* in Russia when an officer is the recipient of a mark of favour from the Emperor in person, for he acknowledges the honour by kissing His Majesty's left epaulette.

willing to accept the Kvyryly, as being the ancient Phasis, we may recognise in the Rion¹ on which Koutaïs is built, the ancient Glaucus, and the next large river the Tzhenys-tzkalys, 'horse river,' may be the Hippus.

Pliny records that Æa, a city 15,000 paces from the sea, had become the most celebrated among others, and that the Hippus and the Cyaneus (Tehour?) flowed from different directions into the Phasis, which also received the Glaucus Might not the Surium of Pliny, from which the town (Souram?) took its name, be that tributary of the Phasis now called the Tzeherety, on the banks of which is Byelagory and other stations.

Where is the Charies of Arrian? Supposing the Rion at Poti to have been that river, then we must look for the Phasis in the Pytchora-retchka, a stream that flows through the swamps of Gouria into the lake Paleostom, which we would at once identify with the ancient mouth of the Phasis. On such a hypothesis, however, we should have to search amid those same swamps, which there is no reason for believing have ever been thoroughly explored and surveyed, for the lake mentioned by Strabo.

1 The watershed of this river is at the mountain called by the natives Pass'm'tà, and flows through a country that abounded in the φασιανόs, the Phasian bird so named after the river Phasis, and introduced into Europe, where it is known as the pheasant. Pliny tells us that pheasants were first taken to Greece by the Argonauts.



PEASANT OF MINGRELIA

CHAPTER XL.

SIXTY-NINTH AND SEVENTIETH DAY.

Swampy Country—Town of Poti—The Rana variabilis—Trade—Usurers—Mortality—Sect of the Scoptsy—Its Doctrines and Spread—Jackals at Poti—The Rock of Prometheus—Vigilance of the Police at Soukhoum—The Abhases—A Curious Custom—The Genoese at Soukhoum—Appeal to the Warriors of England—Turkish Remains—Omar Pasha—Bazaars at Soukhoum—Its Climate—Roads from Soukhoum.

THE railroad between Novo-Senaky and Poti traverses the most fatal swamps in Transcaucasia, where forests, the noble trees of which are perishing, literally spring out of quagmires and marshes flooded by the G'rma-ghely, 'deep canal,' since its course to the Rion has been impeded by the embankment constructed for the line of rails—an enterprise that cost the lives of innumerable victims, who were hurriedly buried where they succumbed at their work.

Progress in Russia is sluggish, however sure, so that the time is far distant when these marshes will be drained and the land reclaimed, after some plan similar to that followed by the Dutch in the drainage of their meers.

Twenty years ago the site of the little town of Poti was a morass. Its salubrity and adaptation to commercial purposes has been greatly improved of late years by the construction of high and well backed wharf walls on the river's bank, and since its introduction at Soukhoum-Kaleh in 1868, the *Eucalyptus globulus*

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has been extensively raised at Poti from seed, with every promise of success.¹ No further efforts are being made to elevate the entire site upon which the town is built and is extending, but the effects of the noxious exhalations are partly counteracted by the construction of the houses, which are principally of wood, on huge logs, so that their floors are raised 5 feet or 6 feet above the ground, while the superstratum of the roads and foot-paths is attended to. Ditches cross each other in all directions, and were they kept clear of deposits, would answer the purpose of drainage for which they are intended; they are full of frogs that croak hideously, creating an incessant clamour night and day. I asked our French landlord if any use was made of them: 'C'est bien dommage qu'il n'y a pas d'Italiens ici—ils les mangeraient bien vite ma foi!' was his keen reply.

The population of Poti is fluctuating, averaging, it is said, 8,000 souls independently of a garrison of 1,000 men, and is made up of Mingrelians, Gourias, a few Russians, Greeks, Armenians and Turks. Its prosperity depends upon transit trade, so that the number of inhabitants lessens or increases according to the changes in shipping and transit business, for there is no local produce. The town is consequently made up of hotels, *traktyrs*,² and lodging-houses. The chief exports are Indian corn (maize), wool, silk, walnut-wood and bosses, and boxwood, cotton being sent into Russia; and the imports include manufactured goods, hardware, tin, sugar, salt, &c.³ Living is expensive, and money loans are seldom transacted at less than 15 to 20 per cent. interest.

- ¹ The unusually severe winter of 1873-74 destroyed many of these young trees.
- ² Public-houses.
- From the returns at Poti for the year 1874 :--

Imports			•	•	2,027,153 n	oubles.
,,	for trai	isit to	Persia		782,715	,,
Exports					4,636,263	,,

Poti is the head-quarters of a body of usurers, chiefly Armenians, into whose possession the property of the nobles of Mingrelia, Gouria, and Imeritia is rapidly passing. When those lords of the country were deprived of all authority over their peasantry, considerable pensions were awarded them in lieu; but unrestrained indulgence in a growing taste for comforts and luxuries 1 has led to their becoming gradually involved in serious difficulties, resulting in the mortgage of their estates and houses at ruinous interests; and from never being in a position to repay the capital borrowed under extortionate terms, their properties remain in the hands of the money-lenders, and they are glad to accept employment in the service of the State.²

The busy scene at Poti is at the market-place beyond the public gardens, where are a number of dirty stalls reeking with hot salmagundi and compounds offensive to the senses, eating- and coffee-houses, and numerous rude wooden erections in which fish, meat and vegetables are sold, and where salesmen hawk poultry, salted fish, cheese, hides, cotton goods, amber and jet ornaments, horn-handled knifes of curious make, and other objects.

If the death registers, which represent the mortality at Poti for the years 1872-73 to have been at the rate of one per cent. per annum, are to be relied on, then the climate of Poti is much maligned; but the swampy nature of the land upon which the town is built needs only to be seen, to satisfy the most credulous that such reports should be received with caution; and when 157 fatal cases of small-pox occurred during the epidemic in this town in the spring of 1873, and frames already enfeebled by the climate

¹ Prince Bariátinsky is said to have encouraged their extravagance by every means in his power when governor-general of the Caucasus.

² I am indebted to Mr. D. R. Peacock, U.S. Consul, for information on Poti.

fell easy victims to the loathsome disease, the official return represented the number of those deaths at 40 only.

At Poti are frequently to be seen the followers of a sect that causes much uneasiness to Russia. I allude to the sect called the Scoptsy, 'mutilated,' the successors of the Hlisty, 'people of God,' 1 who believed that the Almighty descended to the earth at Rome and Jerusalem, and that the Christian religion and its sacraments, which flourished for many years afterwards, was annihilated by the antichrist; but upon the supplication of the 'people of God,' Jehovah descended a third time, in the person of Daniel Philippovitch of the district of Yourieff, and for the enlightenment of Russia in the true faith, one Ivan Timaféyevitch Sousloff was invested with the deity, thereafter becoming the real Christ, the son of God. The God Jehovah then gave twelve commandments for the guidance of his people, and the Christ, Ivan Timaféyevitch, established meetings for worship, and certain prophets after election became inspired by the Holy Spirit. Daniel Philippovitch rejected the Scriptures, and commanded the people to be guided by the Holy Spirit as revealed by their prophets, who were the source of all human wisdom. The great object in life, viz. to meet with a mysterious death like Adam, and to rise again mysteriously as Christ did, was only to be secured by doing penance, and enduring such privations as fasting, chastity, the self-infliction of torture, the mortification in one's self of all that is worldly, and the renunciation of all the gifts of nature in the search for divine inspi-

¹ In his treatise on 'the people of God,' M. Dobrotvorsky assumes that their teaching was introduced from the West, by the Zaparogue Cossacks; but the *Protoger'sy* Roudakoff (*Hist. of the Orthodox Church*, St. Petersburg, 1866) asserts that this heresy is an offshoot of quakerism brought into Russia by a foreigner named Kullman, towards the close of the seventeenth century.

ration—the human heart being the true temple of the Lord, and not the visible Church with its priests and ordinances.

The moral obligations of the Hlisty were as follows:—They were not to drink wine or beer; they were not to show themselves on Sundays and feast days, for they were to spend their time in prayer; they were not to pronounce the name of the devil, sing profane or obscene songs, and they were not to steal. The unmarried were not to marry, and the married were to unmarry; that is to say, the man was to live with his wife as if she were a sister, and they were to love and believe in the Holy Spirit.

Towards the middle of the eighteenth century, some of the Hlisty who had worked themselves up to the highest degree of fanaticism, in their enthusiastic desire to observe strictly the doctrine which enjoined absolute chastity, resorted to extreme measures, and the frenzied sectarians of both sexes having suffered mutilation, went about spreading the new and pernicious doctrine, which received a fearful impulse, first, during the excited state of the lower classes upon the sudden death of Peter III. in 1762, a few days after his abdication, and afterwards during the short but confused reign of the Emperor Paul.

When Alexander I. ascended the throne, the Scoptsy took advantage of the clemency exercised by that sovereign in the early years of his rule, to advance their insane schemes, which comprehended the organization of a theocracy for the conversion and government of Russia, elaborated by one Eliansky, amd directed by the celebrated apostle Andrè Ivanoff; ¹ and then commenced the system of oppression and persecution that condemned so many of those misguided wretches to banishment, the places selected for their deportation being Yekaterynbourg, Dinamund, Maran near

¹ The People of God; Historical Researches, N. V. Reoutsky, Mosco x, 1872.

Poti, and Elyzavetopol; but they are now permitted, under the mild rule of Alexander II., to roam whithersoever they please.

The Scoptsy are industrious, honest and truthful; the men are easily recognised by their beardless and wrinkled faces, and effeminate voices. The latest proceedings taken by the State against a large number of the sect, were instituted in the government of Kalouga in 1872.

During the past night a great howling and barking was set up by the watch-dogs of the houses about the hôtel, and continued with little intermission for several hours. In the morning we were informed that the restlessness of the dogs was occasioned by the jackals, who are quickly scented as they prowl about the streets in search of prey.

The departure of the steam tender was fixed for 8 A.M., but with customary unpunctuality it did not leave the river until 9.15; the vessel was uncomfortably crowded, the accommodation and attendance being of the worst description.

On clearing the land there appears to the north of Poti, beyond the plains of Mingrelia and Imeritia, an isolated-looking eminence called the *Letchgoúmskaya garà*; the prominent position of this mountain, as it appears to mariners, suggests the idea that it may have presented itself to the ancients as being the rock of Prometheus. On passing Cape Kodor, where the coast is low but well wooded, the attention is attracted by a large-looking edifice that overtops the trees; it is the old archiepiscopal church of Dranda.

At 5 P.M. we anchored off Soukhoum-Kaleh, where a body of police were obstructing the pier, and requiring every passenger to show his passport on landing. It is a good maxim never to speak other than one's own language in the presence of difficulties in a

foreign country; I therefore held my peace when asked for my passport, which I had left on board, and after persistently repeating, Anglytchanyn, 'Englishman,' was permitted to move on, while several travellers without their papers, having ventured upon offering explanations, had to return to the ship to procure them. I afterwards learned that an Italian who attempted to land later in the evening, was arrested and carried off to prison, being the person of whom the police were in search.

The natives of Abhase, of which Soukhoum-Kaleh is the most important town, are mentioned for the first time as the Abaschi by Arrian; according to Pallas, their national appellation is Absnè. The Abhases are at once distinguished from other populations by the dark brown clothing and g'h' tapt, or basklyk, universally worn by them; they are always armed, the most needy even having the cartridge-sockets sewn to the breasts of their coats, are a wild race, second only to their neighbours the Swanny in lawlessness, and addicted to thieving, one of their oldest characteristics, for in ancient times the people on these shores were formidable corsairs. The Abhases are an indolent people, whose only pursuit is that of rearing cattle, although their rich forests are capable of abundant supply; they are tall and slight in appearance, with gaunt hungry features and rough manners. Many were converted to Christianity in the reign of Justinian, but their churches have disappeared and they themselves have long since relapsed into heathenism, for the Abhases are truly heathen. They speak a dialect assimilating that of the Circassian tribes, and not understood by their neighbours on the south and east. Mr. Hyde Clarke tells us that he observed resemblances between the Absnè or Abkhass language of the Caucasus and those of northern Africa. an opinion confirmed on later examination.1

¹ Journal of the Anthropological Institute, &c., vol. iii. 1874, p. 181.

Evliya Effendi relates that in his time 'the Abhases had the custom of putting the body after death into a wooden coffin, which was suspended to the branch of a tree; near the head of the coffin was made a hole, that the deceased might look through it to heaven; bees entered the coffin and made honey, enclosing the body in it completely; at the proper season the coffin was opened, the honey taken out and sold.' I have it on the authority of a Russian gentleman who is in the habit of spending much of his time shooting in the mountains, and yachting off their coast, that it is still the custom among some of the Abhases to suspend their dead to the branches of trees in their forests, which creak as they are swayed by the wind, and produce melancholy and mournful sounds.

The Genoese, who had extensive commercial relations with the Caucasus, founded a colony here, the earliest mention of the appointment of one of their consuls being in 1354. But there must have been a considerable community of Christians from the West at Sebastopoli, or Senascopoli, previous to this date, for in the reign of 'the first knight of Europe', our

Great Edward, with the lilies on his brow From haughty Gallia torn,

the place was a bishop's see, as would appear by a letter that was addressed to the archbishop of Canterbury and the bishops of England collectively, by Peter bishop of Senascopoli,² in which that prelate complains of 'the oppression practised on the Christians in the East, who are carried off into slavery, an infamous traffic he is unable to suppress, because the local authorities who be-

¹ See vol. i. p. 19 for this name.

² A diocese the thirty-fourth in precedence in the hierarchy under the Patriarchate of Photius.

long to the schismatic Greek religion are inimical to him; he therefore entreats the bishops of England to present to the mighty warriors of England, who fight for GOD and aspire to power, the bearer of the letter, one Joachim of Cremona, once a wealthy shipowner, then a poor man, but ever zealously devoted to the cause of captive Christians in Georgia.'1

No monuments are left of these Christians of the fourteenth century, and all that remains of their successors the Turks, is the fortress built in 1578 by the Sultan Amurath III., over the entrance to which is a marble slab with an inscription in Eastern characters; the walls to seaward have fallen over and lie in huge masses under water.

In the Woronzoff botanical gardens, named after the late prince, there is a goodly collection of exotics, including tropical plants, but tidiness is disregarded, and so is the necessity for weeding. It was at the back of these gardens that the Turkish forces were encamped, when Omar Pasha landed at Soukhoum-Kaleh from H.M.S. Cyclops in October 1855, to assume command of the expedition for the invasion of Imeritia and relief of Kars.

At the bazaars, which are poorly supplied, noble cherry pipesticks are to be bought for a trifle, also the curious rifle-rests of the Abhase mountaineers, converted by speculators into walking-sticks. The stalls are kept principally by Armenians, and Greeks ply the boats for hire in the bay.

A delightful view is obtained from the military hospital, situated in a wilderness of beautiful vegetation, to the west of Mount Basta. These heights, it is said, are secure from the assaults of fever, but few people care to live at Soukhoum, for the local

¹ This interesting letter, which it would appear never reached its destination, is preserved in the public library at Ratisbon. *Cod. Lat.* 14621, *S. Emm.* 621. See Appendix XIV.

authorities admit the mortality in the sickly season to be at the rate of 3 per cent.; it is impossible, however, to learn the exact truth.

There is a good bridle-path from Soukhoum to Touapse, with intermediate halting-places at Pytzounda, Gagry, Adler, and Lazareffsky. Striking inland from Touapse, a ride of nine miles takes the traveller through Gvysh'h peryval, to the village of Elysavetopol, whence roads diverge to Maykon for Transcaucasia, and to Yekaterynadar for Russia, Taman and the Crimea. I learnt from an officer who attended the Grand Duke Michel as aide-de-camp, when H.I.H. visited those parts, that the scenery and general appearance of the country, especially in the mountain passes, is superb. Horses are obtained at Soukhoum, but the traveller would have to rough it, were he even provided with the official document from the authorities at Tiflis, which requires that the starshynds shall afford assistance, and procure accommodation when needed.

At sunset we were transferred from the tender to the steamer that would leave in the morning, upon its return voyage to the Crimea and Odessa.



CART OF ABHASE AND IMERITIA.

CHAPTER XLI.

SEVENTY-FIRST TO SEVENTY-FOURTH DAY.

The Bora at Novorossisk—Salt Supply—A Rouge and the soi-disant Prussian—Kertch—Arrival at Theodosia—Population past and present—Distinguished Travellers at Caffa—Pope Clement's Tower—Christian Churches—Museum—Antiquities—The Prison—Treatment of Prisoners—Roads from Theodosia.

WE left Soukhoum-Kaleh at four in the morning, and touching at Sotcha, Touapse, and Novorossisk, reached Kertch at 3 P.M. on the following day. When near Novorossisk, we experienced a *bora* or mountain squall, accompanied by a change in the temperature which produced the usual excitement among the passengers, who unpacked their pelisses and overcoats, and immediately entered upon the cuddle system.

Excepting the small craft that are occasionally seen making for the coast of the Caucasus with cargoes of salt from the Crimea, there is little stirring off the Russian shores in the Black Sea. Some salt lakes in the peninsula are private property, and are let either on long lease or by the year, upon the agreement that one copeck is paid for every *poud* of salt produced during the season; the income derived from these private salt lakes amounts to about 1,000,000 roubles annually. Lakes that are the property of the crown, and are worked by artificial means, are let on advantageous terms, twenty-five such lakes yielding on an average 5,000,000 *pouds* yearly; but the self-producing lakes, divided into lots, which were formerly

let by the Crown, at one copeck per poud obtained, are now let to the highest bidder, and realise from five to ten copecks per poud, according to the quality of the salt; these yield 10,000,000 pouds yearly, so that 15,000,000 pouds of salt is the usual supply under favourable circumstances. The whole of this produce finds its way into Russia and Transcaucasia, with the exception of a certain quantity that is smuggled into Turkey with the greatest effrontery. From 5,000,000 to 7,000,000 pouds is transported by land through Perecop, Tchongar, and Ghenytchesk, in carts drawn by oxen; the rest is shipped at Saryboulatt, Ak-Mésjyd, Eupatoria, Kertch, and Theodosia, and discharged at Odessa, Nicolareff, Kherson, Berdiansk, Rostoff, Taganrog, and the ports of the Caucasus. Salt entering Russia is excised at thirty copecks per poud (local consumption, which is insignificant, not being taxed), and the entire revenue accruing to the Imperial Government from the salt lakes in the Crimea is estimated at 12,500,000 roubles, of which, 1,500,000 roubles is paid in the government of the Taurida alone, where much salt is consumed in the curing of hides and the salting of fish.

One morning after breakfast we were entertained to a little excitement, which broke in pleasantly upon the monotony of the voyage. Among the passengers was a little Frenchman with a prodigious salsifis, who had amused his self from the hour of his embarkation by anathematising the late Emperor of the French, exalting notre France, eulogising her progress under republican and democratic institutions, and prophesying retribution and confusion to Germany, and the Prussians in particular. He was in the middle of one of his accustomed outbursts, which afforded general amusement, when a passenger silently opened the piano and commenced to play; but he had scarcely executed three or

four bars, when the little Frenchman jumped up, and in a twinkling was by the side of the performer. 'What is it you are playing before me, Sir?' he asked. 'Was ist des Deutchen Vaterland! and I am a Prussian, Sir!' replied the unknown, rising and confronting 'You a Prussian?' cried the Frenchman, giving way to the most immoderate laughter: 'You a Prussian? Ha! ha! ha!' The assertion was nervously repeated, and the finger of caution 'Oh! ha! ha! mais comment! vous un Prussien! par D- je vous connais pour un Juif de Kalafat! un vrai Juif de Kalafat!' repeated the Frenchman, looking around with a selfsatisfied air. Again was the finger held up in an attitude of menace. 'Oh!' continued the democrat, 'il n'y a pas à craindre -il n'y a pas à craindre d'un Juif de Kalafat qui se donne pour Prussien, et qui voyage en première classe, pendant que sa mère se trouve en seconde!' 'C'est faux, Monsieur!' said the unknown. 'Oui, Monsieur,' interrupted the little Republican, 'votre mère voyage en seconde, et vous osez mettre votre pied ici! Ba-a-a ah!'—Collapse of the agitated stranger, who immediately retreated out of the saloon in a state of confusion, and decided victory of the Red.

The Frenchman's statement proved to be correct; for the swidisant Prussian's mother was actually a second-class passenger, while he himself, who certainly had nothing of the frank and sturdy German about him, was enjoying the superior comforts of the after saloon.

We landed for a few hours at Kertch, where a military band was playing on the *boulevard*, crowded with fashionably dressed ladies and numerous officers in uniform. The well-lighted tables at the restaurant were all occupied by visitors, enjoying

their zakoúskas and suppers, under the bright star-lit sky of a warm evening in August.

At II in the forenoon of the next day we received passengers from Taganrog, and steamed out of the straits for Theodosia, where the vessel was secured to the quay at 6 P.M.

The quarters we found were in tolerably clean condition. At the Moskovskaya Gastynnytza, 'Moscow hôtel,' the good old Russian custom is observed, of supplying one sheet only to a bed.

Theodosia is far from being a Tatar city, nor has it been Russianised; irregularly built, with roughly paved streets, an absence of footways, and loggie for shops, there is much of the Italian provincial town in its appearance. Greeks, Jews, and Armenians in great numbers hold the trade, but their more successful competitors are at Kertch. Theodosia has become a favourite resort as a watering-place, and attracts during the season from 3,000 to 5,000 visitors, yet there is no good inn, and lodging-houses are wretched. It is said that the population numbers 10,000, but there was a time when Caffa enclosed 17,000 houses within its double walls of defence, inhabited by Christians of the Latin, Greek, and Armenian Churches; while the Israelites of two sects, who were obliged to live in the suburbs according to the custom of the times, occupied 4,000 houses.1 Caffa was then the great emporium on the shores of the Black Sea, and an intermediate station between Europe and the countries in the East.

Guillebert de Lannoy, who went on a mission to the Holy Land upon the invitation of Henry V. of England, relates that he tarried nine days at Caffa, where he was received with distinction

¹ Schiltberger aus München—Reise in den Orient, &c.; von ihm selbst geschriden, xxxvi. In 1642 Chardin counted 4,000 houses, 3,200 of which were inhabited by Mahomedans.

and hospitably entertained by the Genoese. Athanasius Nikitin of Tver, also passed through Caffa on his return from India, in 1470; and we have the account of another traveller, Ambrogio Contarini, Venetian ambassador to Persia, who severely censured the intemperance indulged in at the court of John III. at Moscow, from which city he went to Caffa, on his way to Mingrelia and Georgia.

Independently of the bishop of the Latin Church, an episcopate established by pope John XXII., there was a bishop of the Gregorian Armenians who formed a considerable proportion of the population of Caffa,³ and a bishop of the Greek Church. These various communities of Christians had their cathedrals, churches, and convents, the Jews and Mahomedans their synagogues and mosques; and yet of so much lustre, how little is now left!

The episcopal church erected in the fourteenth century, converted into a mosque during Turkish domination, and now restored to a Christian temple, is remarkable from having an oriental dome in combination with a steeple tower. Another ancient church is for the service of Roman Catholics, and a third is the Armenian church of the Archangels. The church of Sourp Sarghis, in close imitation of the style of architecture in Armenia, is of very ancient date, an edifice covered with numberless inscriptions and crosses, and having a handsome porch.

From a once formidable fort by the seaside, at the north end of the town, may be traced, upon careful examination, a ditch and the foundations of eight or perhaps ten towers, that were connected with each other by a wall which encircled the city to the east end as far as the citadel, where is now the quarantine ground.

De Lannoy, Voyages et Ambassades, &c. p. 42.

² Karamsin, vi. p. 456, and note 37.

^a After the conquest of their country by the Horde, 1262, there was an exodus of Armenians to Astrahan and Kazan; many of them emigrated to the Crimea.

At an angle of the latter fortification, still stands the tower that was erected at the personal cost of pope Clement VI. in 1348, as is recorded in an inscription that has been removed from its walls to the museum.

ANNIS MILLE DEI TRECENTIS OTTO QUADRENI MENSSE

MAI FUIT OCTAVA LUCE PATENTE MAGNI PONTIFICIS CLEMENTIS

GRACIA DATA CRUCIS IN AUGMENTUM. HEC TURRIS HEDIFICATA.

INNICIUN SUMPSIT. FUNDATA PRESTITE. YHESU E(EST)MALIS IN

STRAGEN. CUNCTIS LAUDENQUE SUPERNI PRESULEM ERMIRIUM

TU(N)C CONSULEM E(SS)E PATEBAT NOMINE MONDINUN. QUEN XHS (CHRISTUS) VE

ERE REGEBAT PROTEGAT HANC DEUS. CUIUS VOCABULO TUTA

SENPER. ERIT LAUDENQUE. SUAM CONTINUO PUTA.¹

Clement's tower is the farthest from the sea on an elevated site, and was intended as a defence against enemies from the west side.

Although the inscription is much worn and difficult to decipher, the year at the first line is fairly distinct and reads more like 1308 than 1348, the date assigned by M. Jurgievitz. The pontificate of Clement V. lasted from 1305 to 1316, and Caffa was raised to a bishop's see in 1318; some doubts being generally entertained as to the correct reading, it appears more probable that a bishop should be appointed to the city after measures were taken for its defence than before; in which case the tower would have been erected by pope Clement V.

The museum is an incongruous building on a hill overlooking the town. In the collection of antiquities are numerous coins of the Pontus and of the Milesian colonies on the shores of the Black Sea, specimens of ancient pottery, and inscriptions and

¹ From an article by Prof. Jurgievitz in Zapysky Odess. obshtch., 1875, xi. p. 401. I am indebted to M. Verebroussoff of Theodosia, for a photograph of the slab.

armorial bearings of the fourteenth and fifteenth centuries from the walls of Caffa. Attached to the museum is a mortuary chapel to the memory of General Katlareffsky, a distinguished Russian officer.

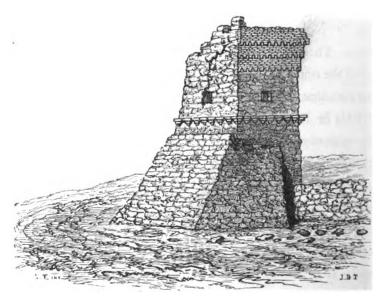
During the excavations that were conducted at Theodosia a few years ago, objects that may unhesitatingly be classed among the choicest specimens of the goldsmith's art in ancient Greece, that have yet been brought to light, were found in a small barrow near the citadel; they include a necklace and pair of earrings in gold of exquisite workmanship, the subject upon each earring, in high relief, being a representation of Victory in a quadriga. These gems of art are at the Hermitage.

I had the opportunity afforded me of visiting the prison, where greater cleanliness and decency are observed than are usual in such institutions in Russia; but serious charges were brought against the vice-governor by some of the prisoners, one of whom stripped the clothes off his back and exhibited privately to the official I accompanied, the wales that had been dealt with no gentle hand by the officer, who was in consequence instantly suspended from his duties, pending further enquiries.

Communication between Theodosia and other parts of the peninsula is commodious: to Kertch, to Sympherópol and beyond, by the regular post-roads; there is a good bridle-path to Soudak through the villages of Noskor-most, Soultan-sarar, Koktebel, Otouz, and Koze, and on to Yalta, passing Koutlak, Kapsh'orr, Arpatt, Ouskyoutt, Touak, Kourou-ouzỳn, Aloushta, &c.; and it is in contemplation to connect the Sea of Azoff and the Black Sea, by a railroad from Theodosia to Ak-Manar.

I should have preferred leaving Theodosia upon the day of VOL. II.

arrival, but post-carts and horses were detained for the post-master's inspection; departure was therefore postponed, the hamper at the inn, and horses at the station, being ordered for four o'clock in the morning.



NORTHERNMOST GENOESE TOWER. THEODOSIA.

CHAPTER XLII.

SEVENTY-FIFTH AND SEVENTY-SIXTH DAYS.

Departure from Theodosia—Esky-Crim—Batou Khan—The Kiptchaks, Polovtsy, or Comans—Ydegou—The Crimean Horde—Title of Ghyrey—The Khan a Prisoner of Turkey—Alliance of the Khan and John III.—Annihilation of the Great Horde—Invasion of Russia by the Khans of the Crimea—Moscow destroyed—Resources of the Crimean Khanate—Russia's Invasions of the Crimea—Annexation of the Peninsula—Importance of Solghat—Kyzyl-tash Church—Valley of Tarak-tash—Vineyards—
* Soudak—The Mongols—Fortifications of the Genoese.

THE pereclodnáya and post-horses ordered for four o'clock were at the hôtel door punctually at six, the hour privately fixed upon for starting. After clearing the town an uninteresting steppe is traversed, where large tracts remain uncultivated from a dearth of population; but beyond the first post-station at Krynytchky, old tombs and ruins are seen cropping out of the ground in every direction, as Esky-Crim is approached through a valley between Balshóy Agarmýtch and Máloy Agarmýtch, two hillocks on the west side, and Mount Kára-boúroun, probably the Taphros of Ptolemy, on the east.

The name of Esky-Crim, 'Old Crim,' was given by the Tatars to the ancient city of Solghat or Solkhat, after its destruction and the removal of their capital to where is now Baghtchasaraï. Solghat was the residence from the thirteenth century of the emir of the khan of the Kiptchaks, or Polovtsy as they were called by

the Russians, and Comans 1 by the Byzantines, names given to Turk tribes of the Kirghiz steppe who spread themselves along the shores of the Black Sea about the year 1055, and possessed themselves of Khazary, by which name the Crimea was known to them. Their sway was of short duration, for the Mongols, after devastating Georgia and defeating the Alains in the mountain passes of the Caucasus, swept over the territory of the Kiptchaks and drove the inhabitants before them.

After Batou, the grandson of Zenghiz Khan and the chief and most powerful of the Zenghiz princes, had founded a new horde, he assumed the sovereignty of Kiptchak and of all the Tatars of the west, and established his head-quarters at Etil on the banks of the Volga, calling his capital Sarar; his dominion at the time extending from the Kirghiz steppe to the Danube, included the Taurida, which fell to it in 1237. The existence of Solghat probably dates from this period, for it is mentioned in the geography of Aboulfeda, 1271–1331, as being one of the chief cities of Al Kerym, 'the Crimea'—a city afterwards so vast, that 'it would have taken fully twelve hours to ride round it mounted on a vigorous horse.'

The horde of Kiptchak, called also 'the Golden Horde,' received the submission of Yaroslaf, Michael, and Alexander (Nevsky), to whom in 1249 the Tatars ceded in sovereignty the southern provinces of Russia, including Kief, recognising, in 1252, his title of Grand Prince. Russia continued to be ravaged by the Horde of Kiptchak until the defeat of the Khan Mamar by the

¹ The Comans fought under the standard of Alexis I. at the battle of Livounion in 1091, and they were the first to enter Constantinople upon the reconquest of that city by Alexander Strategopulo, the general of Michael (Paleologus).

² The summer residence was at Balghary, also on the Volga. The site of Saraï was accidentally discovered in 1840.

brave Dmitri (Donskor) at the battle of Koulikoff in 1381, but tribute was again demanded of Russia as of old, after Mamar had been succeeded by Toktamish, a descendant of the great Zenghiz Khan, who secured to himself the support of Tamarlane. The claim being opposed, war ensued, the new khan marching upon Moscow with his legions, and burning that city (1383) with the treachery worthy only of a barbarian; his success and ambition incited him to turn his arms against Tamerlane himself, who punished him for his ingratitude and temerity by defeating him in two battles in the year 1395. Tamerlane also seized upon Sarar the capital, and after having seated himself on the throne, he left the Horde, in his own words, 'to the consuming breeze of destruction.'

Toktamish was put to flight in 1399 by Timour Koutlough, a grandson of Tamerlane who reigned in his stead until 1401, after which the sovereignty of the Horde was disputed and held by several khans, while Ydegou, a celebrated general, led the forces to battle. This old warrior, who was an uncle of Timour Koutlough, seizing a favourable opportunity during the period of these dissensions, and while a son of Toktamish was the ruler, gathered together the various tribes on the shores of the Black Sea, including that of the Nogar of Azoff, and placing himself at their head, formed an independent Horde; but at his death each of his sons strove for the supreme power, which led to civil war and to their own extinction.

The Tatars who occupied the Crimea, at length proceeded to the election of a khan for themselves, when the choice fell, *circa* 1428, on a youth of eighteen, named Hadgy, a descendant through Toktamish of Zenghiz Khan. He had been snatched from death in his infancy by a poor man named Ghyrey, who brought him up

as his own son, and as an expression of his gratitude, Hadgy added the name of Ghyrey to his own, on becoming khan of the Tatars of the Crimea, a distinctive appellation that was assumed by his successors. Hadgy Ghyrey, better known as Dyvlett Hadgy Ghyrey, subdued other tribes and founded a new Horde, and taking up his residence at Solghat, declared himself hostile to the Genoese, refusing to listen to their overtures for peace. Carlo Lomellino, thereupon marched on Solghat from Caffa, after his reduction of Cembalo in 1434, with the intention of forcing the Khan to terms; but he met with a crushing reverse, and the Italians were thenceforth constrained to pay tribute to their uncompromising enemy.¹

The Khanate of the Crimea enjoyed its independence until the conquest of the peninsula by Mahomet II., who at the same time carried the Genoese away into captivity. The Khan Mengly Ghyrey, a firm ally of the Grand Prince of Moscow, was made prisoner and taken to Constantinople, but the Sultan sent him back to rule as a vassal, having given him the preference over several pretenders. Mengly was afterwards attacked by the great Horde, and deprived for the second time of his dominion, but he soon recovered it, to find his capital, Solghat, completely destroyed.

Upon his subjugation of Kazan and Novgorod, John III., Grand Prince of Moscow, entered into an offensive and defensive alliance with Mengly Ghyrey, with the determination of resisting the pretensions of the Great Horde which had oppressed Russia for more than two centuries, and upon the first occasion of the ambassadors presenting themselves according to custom, to demand the yearly tribute, bearing with them the *basma* or image of

¹ Heyd, Le Colonie, &c. ii. p. 146.

the Khan, John seized the emblem, and dashed it to the ground, commanding at the same time that the ministers should be put to death, one only being left alive to carry back the tale.¹

Ahmed, the Khan of the Great Horde, then set out to invade Russia, and his army and that of the Grand Prince met on the banks of the Ougra. Whilst Ahmed awaited his allies the Lithuanians before taking the offensive, Mengly Ghyrey was giving them battle, and the Russian prince remaining undecided, awaited the Tatar attack; but the opposing armies were overtaken by winter, and Ivan having withdrawn to Borofsk, Ahmed turned back, to meet with his death at the hands of a rival at Azoff. The assassination of Ahmed led to the breaking up of the Horde, which was completely annihilated in 1502 by the Crimean khan, and Russia thenceforth breathed more freely.

Notwithstanding the close alliance that had existed between Russia and Mengly Ghyrey, that khan, at the instigation of Lithuania, invaded the Russian provinces as far as Riazan. His successor destroyed Varonesh and Nijny Novgorod by fire, and besieged Moscow, but withdrew upon the Grand Prince Vassily consenting to pay tribute. The southern provinces thereafter became the battle-fields on which the Muscovite princes fought for their independence against the Crimean khans, who, like the Great Horde, sought to enforce the payment of tribute. The rigorous nature of the climate kept the destructive hosts from permanently occupying the plains of Russia, and they contented

¹ John's predecessor, Basil, styled himself—Basil, by the grace of God, the great Monarch, Tzar and Sovereign of all the Russias; Grand Prince of Vladimir, of Moscow, of Novgorod, of Pskoff, of Smolensk, of Tver, of Yougory, of Perm, of Viatka, of Bulgar, &c.: Monarch and Grand Prince of Novgorod-Séversky (north Novgorod), of Tchernigoff, Riazan, Volok, Rjeff, Belsk, Rostoff, Yaroslav, Byelozersk, Oudory, Obdory, Condy, &c., &c.; yet was he forced once a year to stand within the walls of the Kremlin, and feed the horse of the Tatar chief with oats out of his own cap.

themselves with making periodical incursions to possess themselves of plunder, in lieu of tribute which the Russians refused to pay.

War, the malady of princes, as Erasmus calls it, was continued with much desolation, and to the frequent advantage of the Crimean Horde, for at one time the Khan was enabled to place his son on the throne of Kazan, at another, Astrahan was won and Toula besieged; and in 1571, Dyvlett Ghyrey, who was burning to revenge himself for the loss of Kazan and Astrahan which were retaken by the Russians, advanced upon Moscow with 120,000 horsemen, burnt the city, and carried off to the Taurida, together with large booty, upwards of 100,000 captives.

The Crim Tatars were then at the zenith of their power—a warlike race, able, without an effort, to send 100,000 men into the field, at a time that their number of both sexes and of every age scarcely exceeded 1,000,000. In 1578, 40,000 of their troops were despatched to reinforce Moustapha pasha, the general of Amurat III. in his war with Persia; but they were completely beaten by the forces under Amir Hamza at Shirwan.

Among the more remarkable expeditions undertaken by Russia against the Crimea, were those under the leadership of prince Galitzin in 1688; but it was not until 1777, that the continued struggles between the Russians and Tatars were completely terminated, when Souvaroff dispersed the troops of Dyvlett Ghyrey, who fled to the Caucasus.

The Khan Sahym Ghyrey, already placed on the throne by Catherine, to the exclusion of Selym, son of Dyvlett and rightful

¹ Selym met with his death in the attempt to recover his lost dominion. The life of his infant son Katty was saved by a dependent, who carried the child, then in his seventh year, to some relatives in the Caucasus. In 1803, when in his fifteenth year, Katty formed the acquaintance of two Scottish missionaries at Karayass, Messrs. Brampton and Mitchell, but he was soon claimed by a childless uncle, a Mahomedan, who proclaimed

heir, had lived many years at St. Petersburg whither he had been sent as a hostage, and he sought, upon his return to the Crimea as sovereign, to rule over his subjects in the Russian fashion. desired to form a disciplined army, create a fleet, and hold a brilliant court; but the heavy expenses occasioned by these innovations forced him to arbitrary taxation, and a general revolt against his authority ensued. He called to his aid the Russians, who were not long in answering his summons, and after appearing in the country as allies of the sovereign, they remained as The cession of Ghersety (Kertch), and Yeny-Kaleh to Russia was the return made by the Khan for the protection afforded him. He afterwards sought an asylum at Kalouga, but he left his place of retirement from a longing to proceed to Turkey, where he was arrested, sent as a prisoner to Rhodes, and decapitated. On August 1, 1783, the Empress Catherine issued a manifesto annexing the Crimea to her empire, and on January 9, 1784, was signed the treaty between Russia and the Porte, by which the former acquired the sovereignty of the Crimea. Russian troops poured into the Taurida, carrying destruction before them, and even razing towns. Caffa was ruined, and of 500 houses at Kertch, 30 only were left standing.

There was a time when Solghat was celebrated for its mosques, baths, and market-places. One magnificent mosque, with walls of porphyry and a court of white marble, was built in

him to be his heir. For the second time, however, did young Katty Gherey appeal to the missionaries, declaring it to be his determination to become a Christian, and with this end in view he addressed a letter in English to the secretary of the mission society at Edinburgh. Having received the support of the Emperor Alexander I., Katty proceeded to the Scottish capital to pursue his studies at the university, and during his stay in that city was married to Anne, daughter of J. Neilson, of Millbank, Esq. After his return to Russia, Katty retired to the Crimea, where he was possessed of some property that was given to him by the Emperor. He has left two sons and two daughters.

the thirteenth century by Bybars, ruler in Egypt; another noble mosque was erected in 1314 during the reign of Mahomed Khan (Ousbeck), 'by his slave Abdoul Hasy Ousouf, son of Ibrahim Esbaly.' The city received the rich produce of the distant east, even from Khiva, until the Venetians at Tana way-laid the caravans, to purchase the precious freights which they retailed to their own profit.

There are now at Esky-Crim an insignificant mosque, a Greek and an Armenian church; all has disappeared, even to the residence that was expressly built at the close of the last century for the reception of the Empress Catherine; and on the mounds of the undulating surface, beneath which lies hidden a city, are the wretched cottages of a few Armenians, Greeks, and Russians.

A little way beyond Esky-Crim, amongst the woods on the high land to the left, is the ancient monastery of Kyzyl-tash, 'red-stone,' so called from the colour of the porphyry on which it stands. A church built in 1871 was consecrated to the Virgin, as the protectress of a spring which has become celebrated for its healing properties.

The road to Soudak over Mount Yaman is bad, but it mends on entering the valley of Tarak-tash, where the rivulet of the same name courses between a succession of sterile and melancholy-looking heights, painful to look upon, their complete barrenness being scarcely relieved by the few tufts of the caper plant. But at the Tatar village of Tarak-tash commence the vineyards 1 and orchards that overspread the valleys of Soudak and Assava almost to the sea-shore.

¹ At Soudak and in the immediate neighbourhood, 12,864,000 vines are planted over 3,832 acres, which produce yearly 1,625,000 gallons of wine. In the year 1873, 211,000 gallons were exported. The wines of Soudak comprise Risling, Bordeaux, Tokay, Muscat, and a variety of Burgundies.

The existence of Soudak is believed to date from the year 212 A.D.; in olden times the Tatars called it Soudagh, and the Russians, Souroj; but the most ancient name, given to it, so far as is known, by the Byzantines, was Sougdaya. When a flourishing port and chief centre of commerce, the fame of Soudagh became so great, that the populations of the east were wont to call the Crimean peninsula by its name, and the Black Sea was known to them as the Sea of Soudagh. The Italians altered the name to Soldaya or Soldadia.

CHRONOLOGY OF SOUDAK.

- 212. Foundation of Sougdaya.
- 787. Bishop Stephen attends the council of Nicea.
- 1223. The Mongols take the city; Sougdaya becomes a dependency of the empire of Trebizond.
- 1239. The Mongols take the city for the second time.
- 1253. The monk Rubruquis is the guest of the archbishop; Sougdaya pays tribute to the Tatars.
- 1260. Arrival of Nicolo and Maffeo Polo.1
- 1282. The archbishop is raised to the dignity of metropolitan.
- 1287. The Venetians appoint a consul.
- 1322. Persecution of Christians, and remonstrance to the Khan Ousbeck by Pope John XXII.
- 1327. Their fortress and churches destroyed.
- 1358. Cession of Soudagh to the Venetians.
- 1365. Cession of Soudagh and eighteen villages to the Genoese.

On taking possession of Soudagh in July 1365, the Genoese commenced the construction of those defences which are the noblest monuments of their occupation on the shores of Gothia.

'It came to pass in the year of Christ 1260, when Baldwin was reigning at Constantinople, that Messer Nicolas Polo, the father of my lord Mark, and Messer Maffeo Polo the brother of Messer Nicolas, were at the said city of Constantinople, whither they had gone from Venice with their merchant's wares. Now these two brethren, men singularly noble, wise, and provident, took counsel together to cross the Greater Sea on a venture of trade; so they laid in a store of jewels, and set forth from Constantinople, crossing the sea to Soldaia.' Yule, The book o Ser Marco Polo, &c. i. p. 2.

They sustained a lengthened siege after the fall of Caffa to the Turks, and the last stand of the brave defenders, when their numbers were already decimated by famine, took place in a small church within the fortress, where they fought with desperation, perishing to a man. The church became their tomb, for the Turks left their bodies within it, and walled up the doors and windows.¹

The fortifications of Soldaya extend along the slopes to the summit of a pyramidal mountain of rock, which rises almost perpendicularly some hundreds of feet above the sea, and is inaccessible except to the north-west. One inscription remains over the principal gate of the fortress, and on a slab to the right, inside the gate, is the following in Gothic letters:—

+ MCCCLXXXV DIE PRIMA AUGUSTI GPRE REGIMINIS HGREGYET POTENTIS VIRI DNI IACOBI GORSEVI HONOR ABILIS CONSULIS ET CASTELDANI SOLDAYE.²

† 1385 THE FIRST DAY OF AUGUST DURING THE ADMINISTRATION OF THE NOBLE AND POWERFUL LORD JACOB GORSEV THE HONOURABLE CONSUL AND CASTELLAN OF SOLDAYA.

Within the works are shapeless masses of stone and brick, the ruins of barracks that were built by the Russians for temporary service upon the annexation of the Crimea, when ancient structures and picturesque battlemented walls, that had stood the havoc of war, and the wear of time for nearly five centuries, were wantonly pulled down for the purpose. Near them are the cisterns that supplied the mediæval warriors, kept filled from a spring outside the gate, which may have suggested the name of Sou-dagh, 'water mountain,' given by the Turk tribes. Over the

¹ Heyd, Le Colonie, &c. ii. p. 162.

² Dubois, v. p. 352; the date, sixth, seventh, and fourteenth words are now illegible. The name Gorsevi has been spelt Torseli by M. Jurgievitz, *Ghenoućzský ye Núdpyry* V' Krymoù, 1862.

basin at this spring is a figure in relief of St. George and the Dragon, a shield with the arms of the Adorno family, and an inscription scarcely legible.

The towers on the lines of defence are in a tottering state; an inscription upon each in Gothic characters, but too high above the ground to be easily deciphered, records the time of its erection, the various dates being 1385-86-88-89-90-92-94, 1404-09-14-22. No steps are taken to preserve these interesting records, and as some are in great jeopardy, they must soon fall into destruction.

The central tower at the summit, with battlemented parapet, is a massive and noble structure of the fifteenth century, the walls,



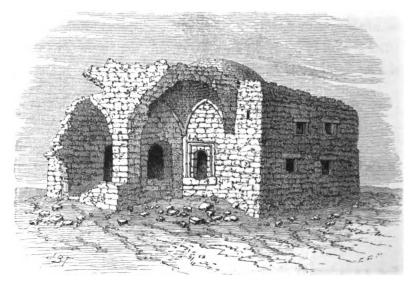
INSCRIPTION AND ARMORIAL BEARINGS, ON MIDDLE TOWER, WEST SIDE.

MCCCLXXXXIII.

4 feet 10 inches in thickness, being somewhat in excess of the remainder of the fortifications. Beneath the arch that admits to the court is a fresco, in which a central figure with nimbus is seated within an aureola, as it is usual to see the Saviour represented in Greek rather than in Latin churches. Another fresco inside a recess 10 feet high, on the east side of the adjoining tower to the west, has in like manner a figure with the nimbus, and on a marble slab at the apex of the recess are the three legs of a horse, passant, in relief; the rest of the figure has been knocked off by mischievous hands at no very distant period. The frescoes are thickly spread with whitewash, which unhappily brings away the

colouring as it peels off. Sculptured crosses of various designs are over the loop-holes on the outside walls of both towers.

The 'look-out' tower on the highest pinnacle of the rocky mountain, called by the Tatars, KyzKoule, 'maiden's tower,' commands a glorious view to seaward, and along the coast far away to Ayou-dagh in the west.

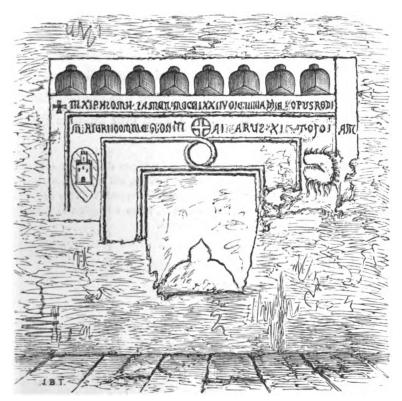


MOSQUE-CHURCH, SOUDAK.

One edifice only, an ancient mosque that was converted into a Christian church by the Genoese, and afterwards restored to its primitive use by the Turks, has survived the general ruin. It is a square building surmounted by a dome, and having a portico at the entrance on the east side; within, at the south wall, is the almghrab or recess seen in Mahomedan places of worship, ornamented with sculptured arabesques of the rose pattern, in which have been adapted armorial bearings and an inscription, of

the fifteenth century in Gothic letters, rendered indistinct, however, by thick encrustations of whitewash. According to Professor Jurgievitz, the correct reading is as follows:

IN CHRISTI NOMINE AMEN MCCCCIXXIII 2 DIE IV IANVARII HOC OPVS FECIT FIERI DOMINE R CATALANYS CHRISTYS CYSTODIAT.



'ALMGHRAB' AND ALTAR SCREEN IN THE MOSQUE-CHURCH, SOUDAK.

Two lateral windows near the portico, are curiously enough ornamented in the style peculiar to Armenia and Georgia, and

[.]¹ Danesény'ye a pazédske V'Krym, v' zapysk. Odess. obshtch. ix. p. 98.

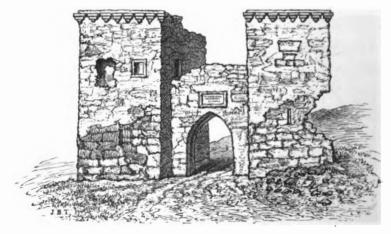
² M. Desimone, member of the Ligurian Society at Genoa, suggests, that the sign I should be replaced by the letter L, because the sign I in the date MCCCCIXXIII, cannot have been inserted without an object. In Oderico, Tab. iii. 2, the date is given as MCCCLXXXII (1382); but M. Desimone, who believes it to be 1473, states that although

over the door of entrance are traces of an inscription, of which the four last letters in the first line are EDEO; the YA of Soldaya, noted by Dubois, has disappeared, as has also the inscription he saw at the east corner of the edifice.

The descent to the bottom of the ravine on the west side of the fortress, and the ascent of the cliff to the opposite height, is a work of labour; but the superb and comprehensive view obtained of the fortifications in general and of the anchorage, from that elevated position, richly repays the time and toil expended.

At Soudak I was the guest of Monsieur and Madame Bertin, of whose hospitality and attentions I shall ever retain a grateful recollection.

there is no book of Massari for that year, antecedent documents show that the cisterns at Caffa, Cembalo, and Sougdaya were in course of restoration, and it is therefore possible that the altar at the church underwent a change at the same period. This supposition meets with some confirmation, if the word ATALANA, in the very defective inscription over the fountain outside the gates, be read CATALANA.



GATE OF GENOESE FORTRESS, SOUDAK.

CHAPTER XLIII.

SEVENTY-SEVENTH TO SEVENTY-NINTH DAY.

Road from Soudak—The Steppe—A pleasant Yemstchyck—The 'White Rock'—Karasou-bazar—Places of Interest—Bazaars—Tatar Cemeteries—Sympheropol—The old Town—Market-place—Gipsy Quarter—A drive to Saky—Supposed Site of Neapolis—Valley of the Salghyr-Kylbouroun—Source of the Salghyr—Byouk Ankoi—A Molla's Quarters—Ascent of the Tchadyr-dagh—The Grottoes.

BEYOND Elbously, the first post-station after leaving Soudak, the road turns to the left, and continues for some little distance over wooded and picturesque uplands where the hazel and walnut grows in abundance, until the pretty valley of the river Yndoll is traversed at Kyshlaou. At the 14 versts post, two barrows are passed, and at the same moment the first sight is obtained of the vast and endless steppe—a greyish expanse, with a horizon like that of a waveless ocean. There were signs of a good harvest on the cultivated land near the road, but the appearance of the country in general is sterile, with scarcely a tuft of even the wildest vegetation; the landscape would indeed be a cheerless one, but for the long, narrow strips of green that appear on the banks of little streams by which the plains are scantily watered, such as the Boulganack, dignified as a river in the Russian maps, but only a sluggish water-course, that finds its way with some difficulty to the Putrid sea.

I had an intelligent and pleasant yemstchyck on the lonely VOL. II.

and dusty road we had entered upon; he was a native of the government of Orel, a thorough Russian monjyk, cheerful, goodnatured, and good-tempered. The horses seemed to know his voice, for they slackened their pace as he spoke coaxingly and in the most ridiculously endearing terms to them, nice sounding words that were repeated alternately with the most dreadful oaths, when the brutes would go faster, for the man never employed his whip, and in place of the cruel lash he sounded a shrill whistle which would set the animals off at a canter. The yemsteliyek was an old soldier, who had served during the late war, notably at the siege of Silistria; when he ceased addressing the horses, he would relate how prince Gortchakoff disliked prince Paskievitch, and how prince Paskievitch found fault with prince Gortchakoff. He had never seen either of those generals, but he knew a great deal about them, he said, from hearsay, for they were the constant talk of the army during the campaign on the Danube.

At about 3 miles from Kára-sou-bazar, there are some curious-looking chalk cliffs named Ak-Káya, 'white rock,' that form the summit of an eminence 400 or 500 feet above the plain, and present the exact appearance of the walls of an extensive fortification, facing the south and west. Dubois, who ascended the hill, found several crypts of considerable dimensions, some measuring from 15 feet to 20 feet in height, and 40 feet in depth. The hill has been named the Tchyrýnskaya garà by the Russians, from the following circumstance.

The most powerful family in the Crimea, after the Ghyreys, was that of the Tchyryns, who enjoyed large possessions extending from Kára-sou-bazar to Kertch and many great privileges, for which they were indebted to a boy named Danghy who had saved the life of the last of the Ghyreys, when that family was being

exterminated in a general insurrection. Such privileges, and a sense of their power, incited the Tchyryns to form ambitious projects and set themselves up in opposition to the khans, and at the least cause for discontent, their chief, who bore the title of Tchyryn, assembled his partisans with their retainers, when all followed him to the top of the 'white rock,' where they united in forming plans of revolt.

A remarkable feature on entering the town of Kára-sou-bazar, is the large number of well-dressed Tatar mendicants, mostly females, that are seated by the road-side begging, many we saw having taken up their position by the Kára-sou, to importune travellers while their horses were being watered.

We passed on through lanes so narrow and tortuous, that the clumsy percelodnáya was made to turn the corners with some difficulty, in my search after a merchant to whom I had brought a letter of introduction. Many lanes are rendered even more narrow by reason of raised foot-paths on both sides, and to evade the mire which in wet weather is very great, stepping-stones are placed at the crossings, an example that might be imitated to the infinite advantage of pedestrians in most Russian towns, where the streets are unpaved, and deep in dust or mud.

Kára-sou-bazar, which takes its name from the Kára-sou, 'black water' river, on which it is built, is the largest town in the Crimea, and having been assigned by Catherine II. to the exclusive occupation of the Tatars, has preserved in most respects a purely Oriental character. The town somewhat resembles the native quarter at Erivan, except that the long lines of walls, that have seldom a door and never a window, enclose pleasant gardens and shrubberies, together with the miserable habitations that are constructed, like the walls, of mud and sun-dried bricks, with which

the indolent Tatar is content to put up, though he has such excellent stone for building purposes as that at Ak-Káya within easy reach.

The city was destroyed by fire in 1737, by Lieutenant-General Douglas, leader of the vanguard of an army of 40,000 men under Marshal de Lacy, who was intrusted with the supreme command on the invasion of the Crimea by Russia, after the defeat in 17:5 of Lieutenant-General Leontin, who lost 9,000 men, and at least as many horses, out of a force of 28,000, and the failure of Marshal Münich, who in 1736 had to retire from the peninsula minus 30,000 men out of an army of 52,000, and the loss of nearly all his horses.¹

We visited the places of interest in a *droghy*, no *droshky* being available. The Tash khan and Armenian khan are both good examples of the *karavansaraï* or 'inn' in the East, the former being for the accommodation of Mahomedans, the latter for Christians. The Tash khan was erected in 1656 by the minister of Mahomed Khan, the ally of Poland and vanquisher of Rakoczy, prince of Transylvania, at the battle of Medzybogh. The Armenian khan

I History of the Irish Brigades, &c.; O'Callaghan, 1870, p. 486. 'What a difference of conduct between the two Marshals Lacy and Münich, in this war against the Turks! It produced at length such an effect at Court, from the complaints which had been made to it, of the hardships endured by the army, and the little care taken of it by the leaving it to moulder away, at the precise time Lacy did not lose a man but by the enemy, that the Empress charged the former to inspect the conduct of the latter. Lacy's delicacy, however, refused the invidious task; but Münich having had intelligence of such commission, reproached the meritorious Lacy on the occasion. Marshal Lacy, however, did not give himself the pains to inform his accuser that he had declined the office imputed to him as a crime, an office which impugned the frankness and amiableness of his character, until after having taken arms in their hands as antagonists, they were separated by General Lewachef, who hearing swords clashing in Münich's chamber, ran in to separate them, declaring he would put them both under an arrest in the name of the Empress.' Note by an Austrian officer to the Journal of Marshal Count Peter de Lacy. British Military Library, January 1799, vol. ii. No. xvi. p. 151.

² Pronounced more correctly kerwansaraï.

is of comparatively modern construction. At both, four lofty walls enclose a large court entered at one gateway only; on the ground floor, stores and stalls occupy the entire length of the four sides, and over them are two tiers of apartments with covered galleries as a means of communication to each chamber; at dusk the gate is closed, and ingress cannot be obtained until daylight.

In the middle of the court of Tash khan, there is a coffeehouse, the interior of which is divided by rails into separate stalls, each fitted with lounges, rugs, a small table, and a stove; a tambourine and a kind of guitar are the musical instruments played upon every evening, to attract the lodgers out of their rooms.

The principal mosque is that of Khan Djymatt, enclosed in its pretty garden, but it is in no way remarkable. The Greeks and Roman Catholic Armenians have their large churches, which, however, do not call for any special notice.

At the bazaars, the brass founders, slipper-makers, leatherworkers, cloth and silk merchants, &c., are not to be found as we are accustomed to see them in the East, each trade at its own row of stalls; but they are mixed up here and there, for Kára-sou-bazar is no longer a prosperous city. Dubois states, on the authority of Peyssonel (1755), that as many as 400,000 blades were manufactured yearly in the Crimea, chiefly in this town, and exported even to the Caucasus; now Baghtchasarar of itself is able to supply the demand among the reduced Tatar population of the peninsula, who prefer their own cutlery to any of foreign make. These bazaars, however, are still famous for the black and grey Bokhara lamb-skins, which are sold at 3 to 6 roubles a-piece. The stalls are kept chiefly by Tatars, but there are many Armenians and Greeks,

who carry on the trade in Russian cottons and foreign silks and calicoes.

During our stay of three hours we saw one female only, an old crone who, like the begging women at the outskirts, was carefully veiled with the yáshmák; the fair sex is evidently kept in the strictest seclusion.

Refreshments are to be had at the *clououb* upon application to a member, or at an eating-house kept by a Greek, where we obtained a good plain dish of meat, and some of the worst wine of the Crimea. It is not advisable to pass the night at Kára-soubazar.

The slopes around the city are covered with burying-places, thickly studded with narrow head-stones set in the ground at every imaginable angle; the Tatars hold their graveyards in great veneration, and never suffer them to be converted to any other use; the antiquity, therefore, of a village may be pretty well imagined by the condition and proportionate number of graves on the land that adjoins it.

From Kára sou-bazar, a long and fearfully dusty road lies over a chalky district, until at Souy, a comfortable-looking Russian village, the scene changes, and the ground is covered with turf, affording fair pasturage; but there is ever the same absence of habitations or of any sort of encampment between post-stations, as we had noticed from the time of leaving Theodosia. We met few travellers driving, fewer on foot, and no tramps or vagrants. At the 12 versts post beyond Souy, Mount Tchadyr-dagh appears in the distance ahead to the left, reminding one greatly of the rock of Gibraltar as seen from off its eastern shore, and a further drive of 10 versts brought us to Sympherópol, the chief city in the Crimea.

I passed the night at the St. Petersburg hôtel, a busy and noisy house, where the *cuisine* is inferior to that at Zaitzoff's restaurant.

In the palmy days of the khanate of the Crimea, the residence of the Kaym-makam, 'lieutenant' or 'vicar' of the khan, the chief dignitary in his dominion, was at the second capital, a place called Ak-mésjyd, 'white mosque.' The Kaym-makam was commanderin-chief of the forces; he held his divan daily, and assumed the regency upon the death of the sovereign, until the nomination of a successor by the sultan. Ak-mésjyd, the extreme point reached by the attenuated forces under the firebrand, General Münich, when the Russians invaded the peninsula in 1736, is now only a wretched Tatar quarter in the modern capital, raised since the complete occupation of the Crimea by the Russians, and which received the name of Sympherópol, because subjects of all nationalities were invited to settle in it. The narrow crooked lanes and hidden dwellings of Ak-mésjyd, present a singular contrast to the fine, broad, but dusty streets, whitewashed churches and large public buildings, boulevard and gardens, in the new town.

The market-place of Sympheropol is the busiest locality in the Crimea, of which it is the chief mart. The early morning is the right time for seeing the crowds of people of different tongues, such as the Tatars of the steppe, some of them being the real Nogar, Armenians, Greeks, and Jews, with their madjaras, beasts of burden, and droves of camels, all driving hard bargains, and vying with each other in cupidity and rapacity. A few sturdy German colonists were moving in the throng, looking too matter of fact to take part in the haggling, while some Russian customers seemed to be wisely watching their opportunity for stepping in

¹ From Συμφέρω, v. to gather together; πόλις, a city. Population, 17,000 (1873).

at the proper moment, and making their purchases to the best advantage.

The Tatar fruit-stalls, in the right season, would be a credit to Covent Garden, with their piles of pears, delicious pippins, plums, grapes, figs, peaches, &c.; and the karpoùs, 'water melon,' which is largely cultivated, and is probably the finest and best flavoured of any on the shores of the Black Sea and Mediterranean. The Tatars are very proud of their karpoùs, but many prefer slaking their thirst with bouzh, a fermented liquor made from millet, and hawked by the bouznyks, who sell it in small glasses. There is little to tempt the stranger in the way of native produce except the verbloùjyna, a cloth of camel's hair manufactured solely for the Crimean market; it is the material of which the bashlyks worn by officers and men in the Russian army is made, and is well adapted for a shooting or travelling suit.

Another sight is the gipsy settlement in the Tatar quarter, where degraded creatures in the scantiest clothing occupy the impurest of hovels; their little ones stray about *in puris naturalibus*, wallowing in the mire in sight of their shameless parents.

We were anxious to see the far-famed mud baths at Saky, and accordingly started off at daylight with a tchetvyorka 1 across a painfully level and unanimated steppe, completing the forty-three versts in three-and-a-half hours. The post-stations were principally in charge of Jews, the Tatars and Russians we met on the road being few in number. The nearer we approached the coast, the more naked did the country appear, Saky itself being surrounded by distressing desolation for a distance of two or three miles. Accommodation for fifty patients is provided at the medical estab-

¹ Four horses harnessed abreast.

lishment, and when, in the months of June, July and August, the water on the shore evaporates and about a half *verst* of black greasy mud is laid bare, enclosures with dressing rooms are erected, to which the sufferers walk or are carried for their baths, in hollows in the mud that have been exposed to the burning sun, until the heat of 40° Reaumur is obtained; a marvellously effective remedy, it is said, for scrofulous affections, rheumatism, paralysis, liver complaints, &c. A careful analysis has been lately published by Professor Hasshagen of Odessa.¹

At a mile and a half to the south-east of Sympheropol, near the valley of the river Salghyr, is an eminence called by the Tatars Kermentchyck, 'little fort.' When in 1827 some ancient remains were being removed from its summit for building purposes in the city, the interesting discoveries were made which have led to the supposition that here had stood Neapolis, one of the fortresses mentioned by Strabo, as having been erected by Scylurus the Tauro-Scythian king. The antiquities found on that occasion are preserved in the museum of Odessa, and include a bas relief representing a Scythian on a horse; a fragment of another bas-relief has the heads of a youth and of an aged man, and among the inscriptions is one which runs as follows; Βασιλευς Σκιλουρος Βασιλεος Μεγαλος το Λ Εαυτου Βασιλειας. . . 'The king Scylurus, the great king, the thirtieth (year) of his reign'2 during subscquent excavations in 1850, were found the handles of amphoræ marked with the name Nεαπολις.

Soon after leaving Kermentchyck, we dipped into the valley of the Salghyr, where the road bends between fertile orchards and soft meadows, the Tchadyr-dagh in front of us meriting its distinctive

¹ See Vol. I. p. 17.

² Blaramberg, Trois forteresses Tauro-Scythes, &c. p. 9.

appellation of 'tent mountain' as seen in this direction, the two extremes of the tableland at the summit dropping abruptly to the north-east and south-west. A seven-mile drive brought us to a superb avenue of ancient poplars, which conducts to the pretty estate of Kylboúroun¹ at the foot of some hills, upon one of which are the remains of a Tatar fortress. Here I rejoined K., and this place, upon the invitation of the proprietor, we purposed making our head-quarters for a few days, in preference to the dusty town of Sympherópol, a visit to the source of the Salghyr, to the Monastery of St. Cosmas and St. Damian, and the ascent of Tchadyr-dagh, being in our programme.²

In the course of the afternoon we drove over the steppe to the Tatar village of Aran, where we applied to the molla of or a guide, the right man to be appealed to when travelling in the Crimea, for the molla is not only the chief authority, but he is usually a person of more substance than his neighbours, and with more spacious quarters wherein to practise that hospitality which is the great virtue of the Crimean Tatars, and so specially needed by the traveller in their land. We were kept waiting some little time, and when our guide appeared, he excused the delay by saying that the molla had been consulting the Koran, that he might frame a prayer which should heal him of an ophthalmic disorder from which he was suffering, for his eyes were red and inflamed. He conducted us to the source of the Salghyr in the depths of a rocky glen, where the water issues noiselessly out of the earth into a pool, over which lies an enormous mass of red porphyry of the

¹ The property of M. Michael Alexandrovitch Mouravieff.

² A carriage and pair of horses may be hired by the day at Sympheropol, for 10 to 15 roubles. The charge for a carriage from Sympheropol to Yalta (post-horses being employed) is 30 roubles. For routes, see Appendix XV.

[•] A chief magistrate.

mountain, in the form of an arch, and it thence falls in a succession of cascades, over fragments of rock, to disappear in the direction of the valley. The Tatar assured us that the pool, of considerable depth, is well supplied with trout. The temperature of the water at the spring was 52°, and of the air 75°.

Horses were not to be obtained at Arann; we therefore proceeded to the village of Byouk Ankor, where the molla made every arrangement for our ascent of the Tchadyr-dagh on the 4.800 following day, the price agreed upon for the journey being three roubles for each horse, and three roubles for the guide, who was to be ready to start at 2 A.M., that we might attain the summit before sunrise. In the molla's cottage, we had the use of a room in every respect scrupulously clean, and profusely decorated, as is the custom, with towels embroidered in gold, silver or silk thread, which are suspended about the walls as we hang our pictures; it was also well supplied with mattresses and pillows of every hue, for the greater the display of towels and bedding, the more affluent are supposed to be the circumstances of the householder; the sacking of the latter, more especially, denoting the condition of the family, for it may be of gold brocade or of the most ordinary dyed cotton.

It was close upon 3 A.M. before we jumped into our saddles, through no fault, it must be averred, of the guide, and we endeavoured to make up for lost time with our sluggish horses, but they refused to exceed a crawling pace. It was therefore half-past five, and the sun high up in the heavens, before we got to a few stunted firs on the table-land, where we dismounted to walk up the 'tent mountain,' at the top of which a strong easterly breeze was blowing. The ascent is gradual and easy, and the road which winds through groves of hazel and forests of oak is excellent, and

even carriageable part of the way. At 6.30 A.M. thermometer was at 52°.

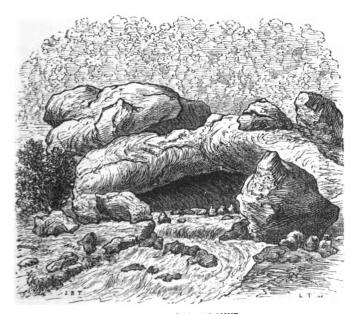
The 'tent mountain' rises some hundreds of feet above the table-land, and is itself divided latitudinally in two parts by a dell which extends the entire length, from WSW. to ENE. The slopes facing the north were richly covered with grass, affording good pasture to the flocks that graze about the mountain yaylas during the summer months; whereas the opposite slopes were perfectly bare.

The view extends, on the one hand, from the vineyards and poplars of Aloushta, to the dip in the yaylas at Balaclava and the low coast beyond Sevastópol, and on the other to the bold headlands at Soudak and Tchóbàn-bash. The day was ushered in brightly, but the horizon to seaward remained dim—a similar dusky horizon bounding the vast steppe and obscuring it in the distance Conspicuous were the Salghyr, with its narrow green banks, trailing away to the north like a monstrous reptile, and the whitewashed churches and green domes of Sympherópol, while far away to the eastward, we could discern the gardens of Kára-soubazar, like an oasis in the desert.

There are two grottoes on the table-land of the Tchadyr-dagh, that present features of great interest, and are known by the names of Byng-bash and Souvloun-óda, or Soghouk-sou. The first is a stalactite hall of great size and beauty, adorned with superb columns and some noble specimens of hanging spar; it is reached through a passage 70 feet in length, sufficiently large to admit a man crawling on all fours; the floor is strewn with human remains, said to be those of a number of Genoese who here sought a refuge from the pursuit of the Tatars and Turks, and met their death at the hands of their enemies by being suffocated with smoke; many

skulls—whence the name of the cave given by the Tatars, Byng-bash, one thousand heads'—were in perfect condition. The Soghouk-sou is a large cavern of such a size that its dimensions are lost in the obscurity; about the floor are some stalagmites remarkable for their size and conical shape, and there is also a spring of the most limpid water at 46°, the temperature in the grotto being 50°. A pistol was fired in each cave, but in neither was there any reverberation.

We returned to Byouk Ankor on foot, and proceeded in the carriage to Kylboúroun.



SOURCE OF THE SALGHYR.

CHAPTER XLIV.

EIGHTIETH TO EIGHTY-SECOND DAY.

The Legend of Soghouk-sou—Church of St. Cosmas and St. Damian—Russian Monasteries—The Madjdra--Road to the Monastery—Pilgrims—A Penitent—Tatar Wedding—Bride pays her Footing—Departure from Kylboúroun—Valley of the Salghyr—Fruit Produce—Aloushta—South-coast Vineyards—Partenite—Church of the Eighth Century—Arrival at Valta—Livadia—Favourite Drives—The Police at fault—An Aide-de-camp of the Emperor—Journey over the Yayla—Gravestones et Bya-salà—Arrival at Baghtchasaraï.

IT does not often occur that Mahomedans and Christians repair to the same shrine, from being guided by like feelings of faith in its sanctity; yet such is the case with regard to the holy well called by the Tatars *Soghouk sou*, 'cold water,' at the monastery of St. Cosmas and St. Damian.

There is a tradition, that in ancient times a Greek who performed marvellous cures with herbs that he used to gather in the forest, was eclipsed in fame by the still greater success of two of his own pupils, and the demon of jealousy having entered his soul, he forthwith slew his dangerous rivals. Being subsequently tormented by remorse, he ascended a high mountain, and cried aloud, 'O! Thou great God, who art ever just, grant that the tears shed by my victims may be turned into streams of water for the healing of mankind, deprived at my hands of two such eminent men!' No sooner were these words uttered than two springs gushed forth, which are now the sources of the Alma.

The Tatars add, that the old Greek was so transported with joy, that he embraced Islamism and died at Byouk Lambat, where his tomb is shown to this day. The springs are now the resort of the afflicted, Mussulmans and Christians, who plunge into the miraculous water, drink of it, and are immediately restored to vigour!

In 1857 a church was built near the springs, and dedicated to the martyrs and saints, Cosmas and Damian.¹ The monastery



MONASTERY OF ST. COSMAS AND ST. DAMIAN.

to which the church belongs is enriched by the offerings of numerous pilgrims who flock to the holy wells, and much of the money thus accumulated has been invested, with the permission of the Crown, in valuable land at Sably, to the great benefit of the

A church 'degli SS. Cosimo e Damiano,' is in the forum at Rome. Medical men are under the especial protection of these saints, who were selected to be their patrons by the prince; y family of the Medici.

well-to-do and indolent monks. To this revenue should be added another source of income, that of percentage on moneys lent at exorbitant interest—a common enough practice among priestly and cenobitic communities in Russia. It is calculated that the offerings made to monasteries annually, throughout the empire, amount to 10,000,000 roubles, an equal sum being derived from invested capital; this total of 20,000,000 roubles being enjoyed by about 30,000 monks and nuns, their assistants, the novices, &c.

Our chief object in visiting the monastery was that we might enjoy what is considered the prettiest forest scenery in the Crimea. We hired a Tatar *madjára*, a heavy cart without springs, as being best adapted for travelling over a distance of 30 miles along the stony bed of the Alma, and because the ladies of the party were anxious to give the novel conveyance a trial. Space for seating four or six persons in the *madjára*, is made with hurdles that are fitted to the sides, and the place thus enclosed is filled up with cushions after the manner of *árabas* in Turkey.

The road, on leaving Kylboúroun, passes between naked downs to the village Esky-ordou, 'old camp,' in a somewhat fertile district, and the farther we advanced the more varied did the land-scape become. Tatar hamlets in their picturesque untidyness, with gaily dressed women and dark-eyed little children, the green fields that stretch far away on either side, fresh-looking trees of a size strange to us in the peninsula, and an occasional purling rill, added a quiet charm to the scene, and almost made us forget the horrible jolting we were enduring. We passed through the villages of Kourtzy and Sably, between rows of willows and many a stately poplar, and then entered groves of box, and dense forests of beech and pine, where the track was strewn with the deciduous wood of past years.

At Beshev or Betchey, we rested the horses, and betook ourselves to the garden of the *molla*, who ordered refreshments, such as coffee, fruit, and sweetmeats, which were served by old waiting women, while his daughter was completing her toilette under a verandah, her eyebrows undergoing the process of being coloured with *kna*, a mineral dye, and being united by a straight line painted across.

At Harrealann, where travellers will find accommodation for the night, but no refreshment, is the Imperial forester's lodge, much of this woodland being the property of the Crown. Here the cart track is lost in the windings of the bed of the Alma on the Synop-dagh, which becomes perceptibly steeper and more densely covered with firs, until the monastery is reached. We met pilgrims on their way to the wells, while others were returning with bottles filled with the miraculous water. One penitent only, a vigorous woman of five-and-thirty, had taken up her quarters in one of the cells 'for the saving of her soul,' where she worked as laundress and tailoress, in return for the hospitality afforded by the monks!

When nearing Kylboúroun, on our way back, we came up with a Tatar wedding party which consisted of a large company, for the bride was the daughter of a mourza. She sat closely veiled in the first carriage, accompanied by her mother, piles of small coloured kerchiefs being on the seats in front of them; half-adozen árabas filled with relatives and guests followed, but the whole was a somewhat mournful affair, for the procession moved on slowly and silently. One of our friends exchanged salutations with the father of the bride, who invited us to join, and we took our place in the rear, in our unwieldy and dust-covered waggon. Upon receiving the hint, I walked up to the first carriage

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to salute the bride and her mother, when the latter presented me with a kerchief intended as a wedding favour, which, in imitation of the other gentlemen, I bound round my left arm. The procession was a pageant, for it passed through every hamlet and cluster of houses, not neglecting even those off the road, and at each a halt was made, the natives having turned out and stretched a long ribbon or cord across the way, as if to summon the bride to pay her footing; and full well was it paid, with handfuls of nuts and sweetmeats distributed among the women and children; men received a little present in money, and if any Russians or Greeks chanced to be present, they were treated to a *vodka*, not generally indulged in by the Tatars.

On approaching the bride's future home, we alighted and moved up in the vain hope of seeing something more of her; but she had no sooner descended from the *draba*, than a crowd of females who were waiting, seized and literally dragged or carried her into the house, where she disappeared. The 'happy man'did not show himself at all, but received his bride indoors, and the party at once broke up, without any of the greetings or salutations usual upon such memorable occasions.

The following morning we left Kylboúroun, exchanging the horses of our kind host for post-horses at Mahmoud-Soultan, the nearest station, and continued our journey to Yalta, passing many little Tatar settlements and cottages, and a few residences of well-to-do Russians, amongst the fruitful orchards which extend the greater part of the way. The lower valley of the Alma, the valley of the Belbeck, and of the Katcha, are all celebrated for their fruit, but the finest qualities grow here on the Salghyr. It is estimated that pears and apples to the value of 1,000,000 roubles, are annually supplied to the Russian markets from these four valleys. We

changed horses at Taoushan-bazar, 'hare market,' at the foot of the Tchadyr-dagh, from which station the winding descent is made above the valley of the Anghy. On the road is a fountain erected in honour of General Koutousoff, Prince Smolensky, who lost an eye on the spot whilst repelling an attack of the Turks, and at a turning a little beyond, the south coast opens out in all its beauty at the lovely valley of Aloushta.

The small inn at Aloushta, is the Prymórskaya gastynnytza, 'Sea-side hotel,' but we preferred stopping at the post-house, where greater facilities are afforded for obtaining saddle-horses, it being our intention to proceed to Yalta by the sea-shore. The Tatar village is at a slight elevation above the sea, and stands amid the ruins of the fortifications attributed to the emperor Justinian, in whose reign Alustum was a part of Gothia. The walls are ten feet thick, and there are also portions of two towers, which in all probability were circular. In 1384, the metropolitans of Cherson and of Gothia disputed the cure of this parish, and in 1449 the Genoese had a consul at Alusce or Lusce, noted for its vineyards as it is at the present day, for the wine of Aloushta is excellent, and the grape for the table is the best.²

The charge for a saddle-horse was 3 roubles for the day, inclusive of the guide's services, whose horse was to be paid for at

At a short distance from this station is the romantic glen of Kyzyl-kobå, through the length of which a torrent dashes amongst shapeless rocks of gigantic size, after it issues from a cave, at the head of the glen. Near the cave, on an impregnable position, detached masses have been hollowed into chambers and their sides pierced with small openings, through which to point fire-arms at a hostile party ascending the dale; the work, it is said, of Genoese fugitives, who here defied their enemies until reduced by famine. Near Kyzyl-kobå is Yeny-salå, the property of Mr. Grot, at whose house we were kindly entertained when we visited the glen.

² Upwards of 1,600 acres of land at and about Aloushta are planted with 5,260,000 vines, which yield about 400,000 gallons of wine annually; it includes Risling, Bordeaux, Alicante, Aleatico, Merlot, Muscat, Tokay, Zante, Pedro Ximenes, Sauterne and Petigame.

the same rate. We accompanied the ladies on the post-road over the pass of Kastel to Byouk Lambat, where a great chaos presents even a more wonderful spectacle than does the chaos at Symeis, and thence we followed a bridle-path through Karabagh the Kæppen property, to the beautiful estate ¹ of Prince Gagarinn on the sea-shore, where in the midst of a grove of superb cypresses is a mausoleum to the memory of the late prince, governor of Koutais, who was assassinated in 1857 by Constantine Dadyshkylyany. The Somoff estate, ² noted for its Tokay, adjoins that of Prince Gagarinn, and beyond is the small Tatar hamlet of Partenite, which we reached at 4 P.M.

A most delightful little cove is this of Partenite, and a favourite resort of picnic parties from Yalta. The valley is famed for the good quality of its tobacco and wines—one of the vines, the Isabella, being remarkable for the prodigious size the leaf attains.³ On the Rareffsky estate is pointed out a walnut-tree, beneath the branches of which the Prince de Ligné was wont to sit and write his letters to the Empress Catherine, to eulogise the beauties of the south coast. This once magnificent tree was rent asunder during a storm in the winter of 1861–62, but the old trunk retains life, and the branches still bear fruit.

Within a short distance of this coast, on the road to Yalta, were discovered a few years ago the foundations of an ancient church, erected in the eighth century by the holy confessor John

¹ On this estate 17 acres are planted out with 57,600 vines, which produce 2,600 gallons of wine annually—such as Bordeaux, Hermitage, Tokay, Chasselat, and white Muscat.

² Madame Somoff has 43 acres laid out with 144,000 vines, that produce 6,500 gallons of Aleatico, Muscat, Bordeaux, Pinot fleuri, Sauterne, Madeira, and Pedro Ximenes.

³ At Partenite there are 109,000 plants on 21 acres; the produce is 5.525 gallons, which include Alicante, Aleatico, Zante, Muscat, Sauterne, Lafitte, Risling, and Madeira.

of Gothia, a native of Partenite, and dedicated by him to St. Peter and St. Paul. This church, which had three altars and was paved with talc in poyntell, was restored in 1434 by Damian, metropolitan of Teodoro and Gothia.¹ Like Aloushta, the cure of Partenite was disputed by the two metropolitans in the fourteenth century.

It was long after dark when we reached the little town of Yalta, which takes its name after the stream that flows through it from the Derekyuy valley, called by the Tatars Derekyuy-sou. Galita or Ialita was included in 1371 in the diocese of Sougdaya, and was governed by a Genoese consul in the fifteenth century.

Since Livadia has become the favourite summer residence of H.M. the Empress, the once insignificant village of Yalta has risen to be a watering-place of no small pretensions; the price of land has increased eight per cent. within the last ten years, and country houses and villas, hotels replete with every comfort, and lodging-houses, have sprung up in every direction. The climate at this enchanting sea-side town is exceedingly mild in winter, when it is frequented by those in delicate health or seeking a warm temperature. Excellent carriages are to be had at 10 to 15 roubles for a day's excursion, and saddle-horses may be hired at 3 to 6 roubles.

When the court is absent from the Crimea, there is no difficulty in obtaining permission to see the Empress's quiet and unpretending residence at Livadia. In the beautiful chapel is a cross of white marble, that was presented 'to the Tzar Emancipator' by the labourers on the estate.

A charming drive may be enjoyed from Yalta to the waterfall of Outchan sou, 'flying water,' by taking the Sevastópol or Woronzoff road, and returning through the valley of Aoutka, passing the ruined

An inscription in Greek dated 1422, found in the ruins of this church, records that Damian was metropolitan of the town of Teodoro and all Gothia.

castle of the same name, Aoutka Yssar, supposed to have been last used as a Turkish prison. Other pretty drives are to La Ferme, and Arvassyly up the English-looking vale of Derekyuy.

A reading-room is well supplied with papers. Fortnightly balls are given at the club during the season, and upon other evenings a military band plays on the boulevard near the landing jetty. There are good bathing-houses, or a plunge may be enjoyed either off the monastery point, or below the cliffs on the road to Livadia; off the latter shore in the early morning only, for at all other hours throughout the day, women take to the water in cuerpo without hesitation, and apparently without any feelings of alarm.

H.M. the Emperor being about to embark on board his yacht in the course of the forenoon, I was tempted by curiosity to thread my way through the crowd, until I stood near one of the policemen keeping the ground, where many officers in full dress and the guard of honour of Tatar yeomanry were awaiting H.M.'s arrival. In a few moments I was accosted by a police officer, who respectfully saluted me and several times demanded my name; I gave the usual answer Anglytchanyn, repeating the word until he moved away to make his report to his superior, an enormously fat little man with a profusion of decorations on his breast. My reply in all probability was not considered satisfactory, for the officer turned towards me for the second time, but I boldly stepped out to the front, and addressed a gentilhomme de la chambre with whom I happened to be acquainted, a step that had the desired effect, for I was no longer molested. I afterwards discovered that I was followed to my domicile (a private house), and a note made of my name and nationality, in which I was described as belonging to the medical profession!

It is the practice for the police to prepare for the Emperor's information a list of all visitors at Yalta and in its neighbourhood, and my recent arrival had not afforded time to the officers of that zealous corps to make themselves acquainted with my personal appearance and business.

When the Emperor arrived in his carriage, there were no demonstrations of any kind; indeed few people took the trouble to raise their hats even, to the sovereign to whom they are so largely indebted.

A strange occurrence took place at the moment of the Emperor's embarkation. It so happened, that the crowd being inclined to press forward towards where the officials were standing, a policeman, whilst exerting himself to force it back, accidentally pushed against an officer of rank. He immediately turned and as quickly saluted the officer he had inadvertently touched, to receive from him a violent blow on the face. The policeman meekly raised his hand to his cap, but only to have a second blow dealt him on the other cheek. The officer who so far forgot himself held the honourable post of aide-de-camp to His Majesty, who, it is suspected, never heard of the incident. The injured policeman dared not complain, and the offender was left to flaunt his golden aiguillettes.

After many attempts at extortion on the part of the Tatars, and much bargaining on our side, we engaged horses for the ride over the yaylas to Baghtchasaraï, at 4 roubles each, and a guide at 2 roubles, with 4 roubles for his horse. Two paths conduct over the mountains to the Tatar city, one being up the Derekyuy valley, the other from Outchan-sou is by a new carriage road in course of construction; the former was selected as being the shortest, and our departure fixed for seven o'clock in the morning.

We were in our saddles by the appointed hour, each of us taking a small carpet bag, heavy luggage being booked to Sevastópol by steamer. After passing the village of Derekyuy, we had to follow in single file as our horses picked their steps over the stony and uneven ground, a dreary ride until the pine forests are reached, where grows the fresh looking and verdant *Pinus Taurica*. At the end of three hours we got to the top of the Basyshémnosty yayla, where we halted for some moments to enjoy the view, which comprises the little bay of Yalta and its surroundings. It is not by any means all wood and pasture about the *yaylas* of the mountain range on the south coast, for there is many a bold rocky summit unfrequented by man, because inaccessible by many hundreds of feet, but the eyrie of the eagle, that

Clasps the crag with crooked hands Close to the sun in lonely lands—

The yayla we traversed was of small extent, and on reaching Byouk ouzyn-bash, we rested the horses. There are two villages both called Ouzyn-bash, 'head of the stream,' from their positions near the sources of the Belbeck, which here traverses a very naked country. From the Belbeck we got to the Katcha, and kept along its banks to Oulou-salà, and thence to Bya-salà, where we again stopped to refresh.

Bya-salà is a neat Russian colony, but wanting in the picturesqueness of Tatar villages, perhaps owing to the absence of trees and vegetation. It is one of the earliest Russian settlements in the peninsula, and was founded by soldiers who received their discharge from the first army of occupation.

Our attention was attracted by some tombstones of great size on a hill overlooking the village, and upon reaching the ground we found ourselves in a cemetery of some antiquity There are no inscriptions on these monuments, but many have sculptured on them a sword, a crook, or an artisan's tool, as if to denote the profession or trade of the deceased; a few have crosses. The largest stones are of a single block, 9 feet in length and 3 feet to 4 feet in width and height, some being intended to cover two graves. Dubois does not appear to have seen these rude monuments, but he describes others similar to them at Mangoup and Laspi,¹ attributing them to the more modern Greeks who inhabited the peninsula. The church in this cemetery was constructed of the materials of the ancient edifice, which was pulled down for the purpose!

A little way past Bya-salà is a spring on the right of the road, called by the Tatars Harem-tchoukour, 'sacred cave'; above it is a slab with a well-worn inscription in Hebrew in three lines. At a place called Shoury we turned up the valley of Syrbey, and having passed Tchyfout-Kaleh, we entered the palace of the khans at Baghtchasarar at half-past seven.

There being no inns in this Tatar town, travellers are very considerately permitted to pass the night within the precincts of the palace. Colonel Shostag, the Governor, immediately responded to our application, and by his direction we were shown into an apartment fitted up with lounges, gaudy silk hangings, mirrors, and other appurtenances of an oriental interior, and we shortly afterwards received an invitation to tea from the gallant officer and his lady, who were enjoying the cool evening air, seated under the spreading branches of an old walnut-tree in the court.

The monks of the monastery of the Ouspenye, were fitting up a good-sized house for the reception of votaries and pilgrims to the

One tomb only, at Laspy, has been found to bear an inscription, and is dated 1772.

^{2 &#}x27;Garden Palace.'

shrine of their Virgin Mary, which would be available to strangers of every Christian denomination; but no provision was being made for the supply of meat and drink. Travellers, however, may at all times rely upon finding desirable accommodation in a Tatar home.



TATAR BRIDE AND BRIDEGROOM.

CHAPTER XLV.

EIGHTY-THIRD DAY.

Denizens of the Khan's Palace—The Royal Apartments—Maria Pototzka—The Fountain of the 'Flood of Tears'—The Mosque—Bazaars—Gipsies—Monastery of the Assumption—Tchyfout-Kaleh—The Karaïm Jews—Their Origin and History—Talmudist Opinions in regard to the Karaïms—Doctrines of the Karaïms—Tchyfout-Kaleh or Kyrkyer—The late Rabbi Phyrkovitch—Crypts at Tchyfout-Kaleh—Valley of Jehoshaphat—Antiquity of its Tombs.

THE apartments in the Sarar of the khans of Crim Tartary, are infested by the hostes humani generis equally with post-stations and inns; we therefore rejoiced at the appearance of daylight which put us into a better humour, for we had passed a restless night. How gladly we quitted the luxurious silk cushions and gold-braided coverlets that had seemed so inviting to us the preceding evening! Betaking ourselves to a small side court, we performed our morning ablutions at the pure stream that issues from a handsome marble fountain.

The Tatars are early risers, and the *molla* was soon in attendance to return the enquiries we made after his health the preceding evening. We borrowed his *samovar*, ordered a dish of *kcbab* 1 at an eating-house, and having made an excellent breakfast, proceeded to the inspection of the royal enclosure.

The apartment we occupied to the right of the gate on entering, is one of a suite set aside expressly for the convenience of travellers,

¹ Small pieces of mutton roasted together on a skewer; called also shyshlyk.

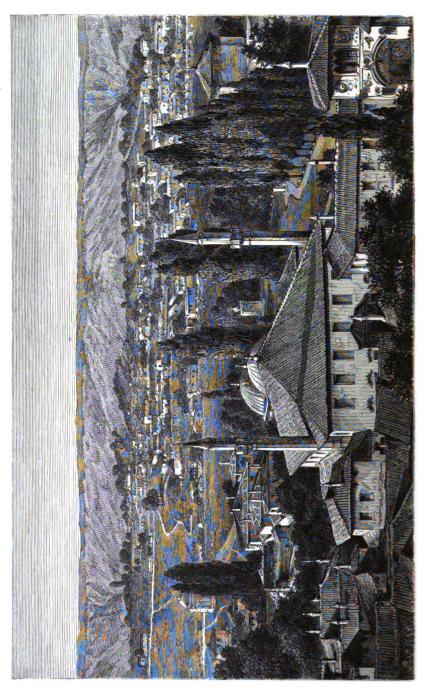
the wing to the left being reserved for the sole use of the Imperial family. The coup d'wil from our verandah at one end of the court, comprised the sarai on the one hand, and the mésjyd, 'mosque,' and adjoining burial-ground on the other. The quarters for the governor are erected where formerly stood the royal stables; but the opposite end of the court, formerly laid out in orchards protected by high walls, is a perfect picture of desolation.

We were conducted over the apartments by a *kavass*, who was one of the most garrulous guides it has ever been our fortune to come across; and it was well, for he was tinged with a lingering feeling of pride at the recollection of the greatness of his race in days gone by, and of the powerful khans, and therefore took care to show us all, and afforded some amusement by relating the deeds of prowess of his own ancestors.

The first important alterations in the original disposition of the palace, were effected when preparations were made for the reception of the Empress Catherine, whose bedstead in the room she occupied, is shown. The palace has undergone several restorations since that time, so that the strange incongruity about the structure may be attributed rather to accident than to any questionable taste of the projector. The walls without and within, and the ceilings, gaudily ornamented with painted representations of birds, flowers, and arabesques, reminded us of the sardar's chamber in the fortress of Erivan.

Three apartments are of special interest, one being a long dark room, in which, according to local tradition, the unhappy Polish countess, Maria Pototzka, the spoil of Crim-Ghyrey, sorrowfully spent the days of her captivity, whilst the Khan was labouring, but ever ineffectually, to win her heart to himself; another is the hall of justice, in which, from behind a lattice, the Khan unseen





could watch the proceedings; the third apartment, or rather a covered court, encloses the Seyl-sybyll, 'flood of tears' fountain, erected by Crim-Ghyrey in remembrance, and as a symbol of the tears he never ceased to shed after his loss of the lovely Maria, who, immortalised by Poushkin' rather than by this monument, fell a victim to the jealousy of the Georgian beauty Zaryema, a previous favourite of the Khan, who atoned for the bloody deed with her own life the same night, for 'she was lowered by the dumb guards of the harem into deep and turbulent waters.' The fountain is surmounted by a crescent and cross, and bears, according to Dubois, the following inscription:

'Glory to God on high! Baghtchasara rejoices at the beneficent solicitude of the luminary Crim Ghyrey Khan. With a bountiful hand, he has quenched thirst in his country, and he still seeks to comfort it with other blessings; may God help him! With much toil and care he has made an excellent spring of water available. If such another fountain exists, let it be pointed out! We have seen the cities of Tcham (Damascus) and Bagdad, but nowhere have we

Bahtchysaraysky Fantann. 'Fountain of Baghtchasaraï,' Sotchynenya Poushkyna Alexander Sergueitch Poushkin, b. 1799 d. 1837. Nicholas Gogol, the unrivalled portrayer of Russian life and manners, writes of this most distinguished of Russian poets: 'At the name of Poushkin, the first purely Russian poet is presented to our imagination; none of our poets stand higher, nor is any other entitled to the designation of national for, for that right belongs exclusively to Poushkin. In him the richness, strength and flexibility of our language is to be found as it were in a dictionary, but he has extended and enlarged its limits. Poushkin is an extraordinary apparition, and in him we have probably the sole revelation of the spirit of Russia, at the full development that it may be expected to attain for even two hundred years to come. The spirit of the Russian language and the Russian character, is reflected in him as clearly and distinctly as is a landscape in a mirror.' Poushkin, who traced his ancestry to a Prussian named Radshy, who went to Russia in the time of Alexander (Nevsky), and was, according to his biographer, 'a man of quality,' was the great-grandson of Hannibal (Ibrahim), the godson and favourite of Peter I., who has become known as The Moor of Peter the Great. Russian Romance, translations from Poushkin, by Mrs. J. Buchan Telfer (neć Mouravieff), 1875. Poushkin fell in a duel fought at St. Petersburg with the Baron Dantés.

seen a fountain like this. The author of this inscription is named Tcheikhy. The man consumed with thirst will read these words through the gushing water that flows from a pipe no larger than a finger, and what do they say to him? Come, drink of this limpid stream which flows from the purest of springs. It is health-giving.

The letters in the original, of the words in italics, reduced to cyphers, give the date 1176 i.e. 1762 A.D.

The ghyoul-baghtcha, 'rose-garden,' in the centre court of the harem, is in a pitiable condition, as are all its courts, some being overlooked from the octagonal tower, used as a falconry, whence the sovereign, unperceived, followed the movements of the fair inmates.

We entered the mosque by an exterior staircase, that leads to the gallery formerly reserved exclusively for the Khan. The two domed mausoleums near the mosque, enclose the remains of many khans, and of several of their wives, the tombs and kystes of the sovereigns being distinguished by the turbans which surmount the n. The mausoleums and the cemetery had been in use from the year 1480, previous to which date interments took place at Esky yourt, a suburb to the west of Baghtchasarar. Near the entrance to the burial-ground is a handsome monument to the last khan who died in his capital.

Outside the orchard walls is an octagonal mausoleum with a dome, said to be the burial-place of the unfortunate Maria, whose body, she being a Christian, could not be suffered to lie amongst the faithful. Over the entrance is written: 'Burial-place of Dylary Bykey, the favourite wife of Crim-Ghyrey: died 1178 (1746 A.D.). She was a Christian.' There is a discrepancy between this date and that on the fountain, where no allusion is made to the Christian captive.

Saddle-horses had been ordered for eleven o'clock, at which hour we rode out of the palace court, and observed, as we passed the gate, an insignificant monument, erected 'in remembrance of the visit which Catherine II. deigned to pay to the city of Baghtchasarai on the 14th May, 1787.' We turned in the first place into the narrow and crooked streets, where people of all trades follow their vocations in stalls thrown wide open, the leather-workers and slipper-makers predominating, for Baghtchasarar has ever been celebrated for its leather work, bakeries and cooking shops being the next in number. By an edict of the Empress Catherine, Baghtchasaraï, like Kára-sou-bazar, was given up to the exclusive occupation of the Tatars, by whom it is principally inhabited, and it is consequently not exempt from the peculiarities of Mussulman towns-neglect and filth. It is well supplied with mosques, and the fountains are said to be three hundred in number.1

Returning towards the palace, we continued in a southerly direction along the Douryel-sou, 'stagnant water,' a fitting name for a stream that is dammed with the refuse of the town, and passing through the tchyngheny, 'gipsy' quarter, a straggling and foulneighbourhood where the dwellers in the extreme condition of dirt universally follow the occupation of blacksmiths, we entered the Matrem, 'Mary's' ravine, formed of lofty and nearly perpendicular cliffs that extend to the picturesque valley of the same name as the town, where were of old the gardens of the khans. We kept to the right, and halted to mount the wooden stairs, and steps cut in the rock, to visit the chapel and monastery of the Ouspenye, 'Assumption,' in the ancient crypts high up the white calcareous cliff. The road hence continues to the end of the valley, but we

Population, 10,500 (1873).

preferred crossing it to take the shortest path to Tchyfout-Kalch, two miles from Baghtchasarar.

We first ascended a narrow path over wondrously rough ground, until a steeper ascent brought us to the gate of the ancient stronghold, which we entered on foot, for a time-honoured observance forbids that the silence of the narrow and now deserted streets, should be broken by the tramp of horses.

Tchyfout-Kaleh, 'Jew's fortress,' is said to have been occupied by an Israelitish people as early as the year 460 B.C., when the place was called Sela Youhodym, 'Jewish rock.' The Karaim Jews 1 maintain, that in the armies of Cyrus and of his son Cambyses, and again in the army of Darius which advanced into Scythia, there were many Israelites who thought not of returning after the Babylonian captivity. Darius gave to them the Tauric peninsula, which they named in the Median tongue Herym, that is to say, a gift. In after times, the word Herym became changed by the Tatars to Crim, whence it is pretended that we have the name Crimea. Thus was it that, 513 years before the birth of Christ, those Israelites who disagreed with the Jews at Jerusalem, chanced to settle with some Medes in the Tauric peninsula and founded the sect of the Tzadykym, 'the righteous' (afterwards called the Karaïms), breaking off at the same time all intercourse with Jerusalem. The Tzadykym eventually settled at Sela Youhodym, and at Esky Crim, which was called Solghat; their language became a mixture of the Hebrew and Median, and was afterwards confused with the Tatar, which is their tongue at the present day.

^{&#}x27; The observations that follow on the sect of the Karaïms, are quoted in great part from *Tchyfout-Kaleh*, T. B. Lyvanoff, Moscow, 1874, and from notes of conversations held by myself with the late Abr. Phyrkovitch, Rabbi of Karaïms at Tchyfout-Kaleh, and with Isaac Soultan, Rabbi of Karaïms at Sevastópol.

The Karaims date the foundation of their sect from the period of the Maccabees in the second century B.C., when traditional lore was introduced to the prejudice of the books of Moses; but according to the Rabbinists, who form the larger section of Jews, their reputed founder was one Anan-ben-David (Hannassy), of the race of Betzour, in the eighth century of the Christian era. Anan erected a synagogue at Jerusalem, which has been ever since the great centre of the Karaims, who acknowledge his successors as their head. That synagogue is supported by contributions from the Karaims in all parts, and, so far as they in the Crimea are concerned, a member from the holy city visits the peninsula annually, for the purpose of collecting their donations.

After the fall of Jerusalem to the crusaders, the Karaims left that city and spread themselves over Egypt and the Byzantine empire, some going even into Barbary and thence into Spain. Cairo, however, became for many years the seat of the head of the sect, who bore the title of Nasy, 'prince,' changed afterwards to that of Gahan, 'spiritual chief,' the last being Joshua-ben-Barouh in the seventeenth century. The Karaims are now scattered about the south of Russia, where they speak the Tatar; such of them as are in Turkey, and there are many at Constantinople, hold intercourse in Greek, and in Egypt their language is the Arabic.

The Karaims esteem the high moral teaching of Jesus Christ, in whose crucifixion they took no part, for they were not at Jerusalem at the time of the great sacrifice, and they speak with contempt of the Jews, and more especially of the Pharisees, who they accuse of having shed innocent blood. The Karaims are consequently better disposed towards Christians than are the Talmudists, whose tenets, as accepting traditions, they reject.

VOL. II.

In allusion to the Karaıms, R. Ghedalin the Talmudist says in his book 'Shalshelen Gakabala': 'These heretics have never been of profit to the race of Israel. They have never produced a single work in confirmation of the law, or upon any scientific subject. They are all mute dogs, who know not even how to bark.' Another rabbi thus addresses his co-religionists: 'An Israelite should not attend a Karaım in illness, nor may he drag him out of a pit if he happens to fall into one, nor is he to deliver him out of the hands of a murderer. The evidence of a Karaım is not to be considered valid under any circumstances, nor are animals killed by Karaıms to be eaten.' The Talmudists are further instructed that, 'they who violate the precepts of the Scribes should be punished more severely than they who violate the law of Moses; infraction of the law of Moses may be pardoned, but the violation of the precepts of the Rabbins should be punished with death.'

The statement made by Ghedalin is, however, incorrect, for there have been several writers of distinction among the Karaĭms,² whose works, chiefly in the Arabic tongue, are directed principally

- 1 Essai hist. et crit. sur les Juifs. Lyons, 1771, iii. p. 297.
- 2 Among the Karaïm writers are the following:
 - 1. Japhet Halevy, the author of Sepher Neymott and Syhron-Gahalot, 1140.
 - Yehoud Haabel, the author of Eshkhol-Gakapher, an exposition in verse of the doctrines of the Karaïms; he lived at Constantinople, temp. the second cruside.
 - 3. Aaron-ben-Joseph, who wrote Hamoubhar, 150 years after Yehoud Haabel.
 - Aaron-ben-Elias, the author at Cairo, in 1350, of a philosophical commentary
 on the Holy Scriptures, entitled Keter-Tora, and of a work on Karaim
 festivals, entitled Han-Eden.
 - 5. Elias Beshydze, at Constantinople, 1480.
 - 6. Khalob Aba, seventeenth century.
 - 7. Moses Beshydze, a noted linguist, and author of Matte Eloghym, 1570.
 - Symha Isaac, author of Customs of the Karaims; close of seventeenth and beginning of eighteenth century.
 - Mordecaï-ben-Nissan, who wrote an interesting work on the sect of Karams, entitled Dod-Mordecaï.

&c. &c. &c.

against the senseless teaching of the Rabbinists, for the foundation of their own doctrines is a strict adherence, with perfect freedom of investigation, to the text of the Holy Scriptures and the institutions established in the Old Testament, and the complete rejection of all oral traditions and Rabbinical writings. Hence their name of Karaïm, 'readers,' the plural of kara, 'reader,' as nashym, 'wives,' is the plural of ysha 'wife'; banym, 'sons,' the plural of ben, 'son'; sepharym, 'books,' the plural of sepher, 'book,' etc. prayers of the Karaims are said in Hebrew, 'reverently, as they should be in the presence of a King'; but there is no trace of Hebrew in the tongue spoken by them in the Crimea, which is the Tatar, the language they also correspond in, employing, however, Hebrew characters. The Karaims, who keep themselves quite apart from the Talmudists, to whom they are so odious, adhere to the Pentateuch, the text of which somewhat differs from that of the latter people.

The Karaims are included among the Sadducees in the writings of the Talmudists; but the Karaims have nothing in common with the Sadducees, although it has been said that the doctrines of the former are a modification of those of the latter. For instance, the Sadducees deny the immortality of the soul and the resurrection of the body, in both of which the Karaims believe; there are other points of distinction, such as the law of divorce, which is not tolerated by the Sadducees, but which is enforced by the Karaims in case of the wife's adultery, insanity, ill-health, or barrenness 1; and whereas the Sadducees count thirty days in the month, the Karaims reckon according to the changes in the moon.

The fundamental doctrines of the faith of the Karaims are the following: 1. The Almighty was, before the beginning of time.

¹ Each hopes that the Messiah that is to come may be from his issue.

2. His unity and might are beyond conception, and cannot be comprehended by the human mind. 3. All, from the angels on high, to the lowest animals, are of His creation. 4. His Providence is over all that has being. 5. The prophecies of Moses are above all other prophecies. 6. The five books given on Mount Sinai are immutable. 7. All the prophets have been inspired by the Divine power. 8. God has ordained punishments and rewards according to every man's deserts. 9. The resurrection of the dead is to be, but the time is not foretold. 10. The coming of the Messiah will be from the house of David, for the rebuilding of the temple.

The precept of the Karaims, as regards the performance of good works, is in these words: 'If thou cans't not do as much as thou would'st, desire that thou may'st do as much as thou art able to perform.'

The Karaims in the Crimea obtained the rights of citizenship in 1802, and in 1830 the population of Tchyfout-Kaleh, according to Kæppen, amounted to 1,109 souls, all Israelites. The 'rock' was inhabited until 1846, when the Karaims left and scattered themselves over the peninsula in the pursuit of commerce; and being an industrious, energetic, and businesslike race, they have become the successful competitors of the Armenians, with whom they dispute the trade in the Crimea. The Karaims were thus distributed in 1874:1

		Families.			Families.
Tchyfout-Kaleh		4	Sevastópol		73
Baghtchasarai		6o	Eupatoria		300
Sympherópol .		60	Kherson		40
Kertch		7	Nicolaïeff		140
Theodosia .		100	Odessa .		200
Yalta		20			

¹ Five persons is the proportion to each family.

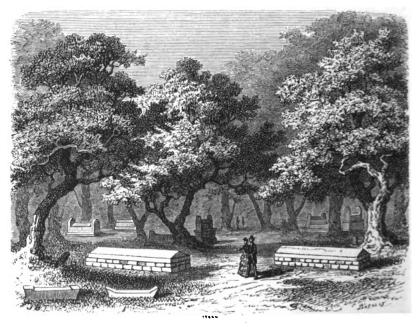
It is computed that there are 50,000 Karaims in various parts of the globe, 6,000 being in Russia.

By the Karaims themselves, Tchyfout-Kaleh is now more frequently spoken of as Kyrkyer, a name that appears for the first time in Aboulfeda's geography, where the place is described as a fortress and the refuge of the As (Alains). Kyrkyer was probably the residence of the khans of the Crimea in the fourteenth and fifteenth centuries, for we read that in 1396, Olgerd, the general of Vitovte, defeated the Tatars of the Crimea, of Kyrkel, and of Manlop (Mangoup) on the banks of the Don; in the following year the Khan of Kiptchak, Timour Koutlough, who put Toktamish to flight, gave Kyrkyer, 'the place of forty,' to Mahomed the son of Hadgy Beiran-Khodja; and Contarini, the Venetian ambassador, who passed through Caffa in 1474, states that the khan was at that time at Kerker. Of the Tatar occupation of Tchyfout-Kaleh, one monument only remains; it is a handsome mausoleum to Nene Kedja, a daughter of Toktamish, who died in the month of the ramazan, in the year 841. (1437-38 A.D.) The sepulchre consisted of two vaults, the one above the other, that have been forced open and gutted; on the front are several inscriptions and rich arabesques in relief, but the whole is fast falling to ruin.

When visiting Tchyfout-Kaleh upon a previous occasion, the venerable Rabbi, Abraham Phyrkovitch, himself came out to meet us, on learning that a party of strangers had arrived. At his house and in the dilapidated synagogue, he showed us a collection of ancient and rare MSS. on paper, vellum, and leather, which he had been engaged many years in forming, and which he stated it was his intention to dispose of to England or to Austria. 'To

¹ Aboulfeda, ii. p. 319.

England,' he said, 'because unlike my first collection now at St. Petersburg, placed beyond the reach of students, the English will render this easy of access; but it may perhaps go to Austria, for I do not forget the condescension of the Emperor, who sent for me when I passed through Vienna, and showed by his conversation that he took the deepest interest in the people I am so proud to represent.' The first collection of ancient MSS.,



KARAÏM CEMETERY, VALLEY OF JEHOSHAPHAT.

which it had taken the Rabbi a long life-time to get together, is at the Imperial library, St. Petersburg, and bears his name; it is unique of its kind, many MSS. being anterior to the ninth century. The Imperial Government paid 100,000 roubles for its acquisition,

¹ Since the death of the Rabbi Phyrkovitch in 1874, at the age of 84, M. Halevy of St. Petersburg, and Dr. Strack of Berlin, have been sent to Tchyfout-Kaleh to examine and report upon the latest collection made by the Rabbi, with a view to its being purchased from his heirs by the State.

of which sum the Rabbi is stated to have received 60,000 roubles only!

The Rabbi Phyrkovitch told us, that he was doing his utmost to induce his co-religionists to return to their forlorn homes on the 'rock,' and reinstate themselves in their ancient properties and positions. They hesitated to answer his summons, and although there were three families only in Kyrkyer besides his own, the old custom of closing the gates at sunset was strictly observed.

The Rabbi conducted us to the crypts on the north side of the rock; they are provided with reclining niches, corn pits, and other conveniences, and were originally, in all probability, the dwellings of Tauro-Scythians. He next directed us to the *emek*, or 'Valley' of Jehoshaphat, the burial-place, for many ages, of the descendants of the *Tzadykym*. In a dense grove of splendid oaks are the white tomb-stones and monuments of the Karams, lying thickly together, except in one small space, where is pointed out the grave of Isaac Sangaris (and that of his wife), who converted the Khozars to Judaism, and died 767 A.D. (See Illustration.)

The most ancient inscription discovered in this interesting cemetery, is believed to be of the year 30 A.D.; it runs thus: 'The rabbi Moses Levi, died in the year 726 after our exile' That is to say, 726 years after the carrying away of the ten tribes out of Samaria, 696 years before the birth of our Lord.\(^1\) Another inscription of antiquity records that 'Zadok the Levite, son of Moses, died 4,000 years after the creation, 785 after our exile.' (89 A.D.)\(^2\) A third inscription of interest, deciphered by the late

¹ See 2 Kings xvii. 6, and xviii. 10, for the taking of Samaria by Shalmaneser (721 B.C.).

² Achtzehn Hebräische Grabschriften aus der Krim. D. Chwolson. St. Petersburg, 1865, pp. 9, 43.

Rabbi and quoted by Chwolson, records the death of Elihu (1261), who perished in a conflict with the Genoese!

The tomb-stones are very varied in form, some being in the shape of a sarcophagus, others like coffins or kystes, but the more remarkable are finished off with upper head and foot-stones.



A KARAÏM.

CHAPTER XLVI.

EIGHTY-FOURTH DAY.

Valley of Karaless - Mangoup-Kaleh—Ancient Remains—A Royal Crypt—The Goths— The Khozars—Mangoup or Teodoro—A Night at a Tatar Residence—Hospitality.

AT eight in the morning of our second day at Baghtchasaraï, we left the town with an old guide named Saïd, whom we engaged at 3 roubles for the day, 3 roubles being paid for each horse. Said conducted us by the Empress Catherine road, over the dried beds of the rivers Katcha and Belbeck, to the vineyards and rich orchards in the Sourvenn valley, where we turned off the main road to enter the Karalésskaya dalýna. A charming forest track beneath the rugged Kalbash cliffs, leads past Kabardah on the Belbeck (at one time the chief village of the Tcherkess), to the village of Orto Karaless, 'middle Karaless,' the estate of the Tatar princess Balatoukoff, at whose residence, Assanaza, we presented a card of introduction. The princess's husband, the mourza Abdouramantchykoff, came out to meet us, and we followed him into the harem, apartments, as he informed us, reserved 'for friends of the family, when koursous were immediately brought in, and The princess appeared shortly after, coffee and sweets served. attended by half-a-dozen young girls, and entered freely into conversation, the mourza, who spoke Russian fluently, acting as interpreter.

We accepted an invitation to dine and pass the night at Assanaza, an arrangement that suited us well; and leaving the ladies with their novel hosts, I remounted my horse, and proceeded with Saïd to Mangoup-Kaleh, through the villages of Youkáry Karaless, 'upper Karaless,' and Kodja-salà. At the last village we commenced the ascent of the Baba mountain by a steep and difficult path up the Tabanà-derè, 'tanner's valley,' through a dense undergrowth of the dog-berry and barberry, juniper and wild vine, the ground being thickly strewn with tombstones similar to those at Jehoshaphat, but here overturned and neglected. A hot twenty-five minutes' ride, for the thermometer was at 95°, brought us to the top of the glen, where we dismounted near the ruins of a square tower of the old fortifications, a spring of the purest water bubbling at our feet. Around us were the remains of small habitations, and some ancient crypts in the rocks.

To the north-east of Tabanà-derè, is Orta-derè, 'middle valley,' and beyond it Kápou-derè, 'gateway valley,' so called from the gate of entrance in the wall that was raised for the defence of the three valleys; 'the wall has almost entirely disappeared at the Tabanà-derè, but extends across the Orta-derè to Kápou-derè, where it continues in fair preservation.

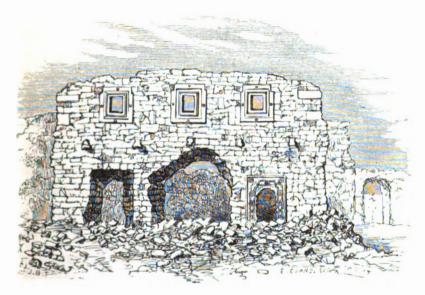
On the plateau of Mount Baba we passed some old Tatar grave-stones, and went on to Kylysse,² a small church in the last stage of decay, parts only of the east and west walls being left standing; near it are a few monuments similar to those at Byasalà, but smaller, and, like them, without inscriptions. Following in an easterly direction, we came to the remains of a mosque

¹ Dubois observed two valleys only, the Tabana-derè and Kápou-derè, vi. p. 273, whereas Kæppen describes three valleys, *Krymsky Sbornyk*, p. 278.

² The Tatar for 'church.'

almost abreast of Kápou-derè, and close to the brim of a precipice, at the bottom of which is Adym-tchokrak valley, that separates Baba from the Tchamly-ouzynbastchyk hills. The peak of Aĭtodor is seen in the distance, and the Tchadyr-dagh is due east.

Farther on is the formidable wall, 12 feet in thickness, of the Acropolis or citadel, and immediately inside it, facing to the east, is a palatial façade that was reached by steps which led to a



PALATIAL FAÇADE, MANGOUP.

terrace along its front. It is the sole relic of the days of Mangoup, and was perhaps the residence of the princes of Gothia.

When Dubois visited Mangoup, he found four windows on the first floor, where we now see one window only and two large apertures, for the wall has crumbled away considerably. The three windows of an upper storey remain uninjured, and below them are portions of the corbels that supported a balcony. The entire

window on the first floor, is ornamented with the sculptured designs seen chiefly in Armenia, a style probably introduced by the Armenians who flocked to the Crimea in the early part of the fourteenth century, after the destruction by earthquake of the great city of Ani. The inside dimensions of what is left of this edifice, are—length 41 feet, depth 19 feet.

To the north-west extreme of the Acropolis, and immediately below the surface of the rock, there is a crypt from which two flights of steps lead to a larger crypt chamber, measuring 21 feet by 17 feet, and 8 feet 4 inches from floor to ceiling, the roof being supported by a pillar of one piece with the rock; seven doorways lead out of this lower chamber to six separate closets, each from 7 feet to 8 feet square, and it also communicates by another opening with a shelf in the rock outside, which overlooks the valley of Kodja-salà at a depth of about 1,000 feet. We here have a remarkable and unique suite of rock-cut dwellings, which, considering its disposition and accessories, may have been, as Dubois suggests, the residence of a king of the Tauri. There are numerous other crypts at the southern aspect of the mountain, excavated with equal skill, and communicating with each other by narrow and perilous paths cut in the face of the rock; these are provided with reclining niches, water-tanks, pits for holding supplies, and in some instances with fire-places.

Mount Baba, on which was Mangoup, is semicircular in form and rises over 1,000 feet above the superb Ouraouss defile, and the Kodja-salà and Tchokrak valleys; the summit commands an extensive view, and guards the passes that lead from the steppe to the coast; it dominates the mountainous country of the Tauric chain, even to the Heracleotic Chersonesus and some of its bays, and as a crypt town was easily rendered inaccessible. Dubois

inclined to the opinion that Mangoup was the site of Chabum, one of the fortresses constructed by Scylurus, the Tauro-Scythian king.

After the disappearance of the Huns from the peninsula, towards the end of the fourth century, the Goths confined themselves to the mountainous parts of the Taurida, which they called the country of Dorou¹ (possibly a corruption of Tauri), selecting this formidable position for their stronghold. They were Christians, having been converted in the early part of that same century by some captives they had made in their wars with the Romans, and the Scriptures were soon written in their own tongue, by Ulphilas, who was consecrated in 341 at Constantinople, to be their bishop.

Upon the death of their prelate, 547-548, the Tetraxite Goths,² for thus were the Goths of the Tauric peninsula entitled, applied to Justinian, entreating him to send to them a bishop. The Emperor complied with their request,³ and at the same time constructed fortifications at Gorzoubites, 'Gourzouff,' and Alustum, 'Aloushta,' and 'the long walls, for the protection of his friendly Goths, a colony of 3,000 shepherds and warriors'; thus were they left in peace, following their agricultural pursuits, until the conquest of the Taurida, including Gothia, by the Khozars, to whom they were compelled to pay tribute.

It was during the sovereignty of the Khozars that the tyrant Justinian, surnamed *Rhinotmitos*, 'cut-nose,' was dethroned by Leo and exiled to the Tauric Chersonesus, where he continued his hateful practices to such an extent, as to have excited those inhabitants who suffered the greatest indignities at his hands, to

¹ Dubois states that Dorou signified wood or wooded, a name applicable to the nature of the country, vi. p. 224. Bruun suggests that Procopius may have quoted the name Dorou from Doros, the name given by the Armenians to the Taurus.

² Procop. De bell. Goth. iv. 4.

^{*} The bishopric of Alania (Gothia) was sixty-fourth in precedence, in the reign of Leo Sapiens.

conspire against his life. Justinian, however, saved it, by flying (702) to the castle of Doros on the confines of Gothia, where he sought the protection of the Khagkhan of the Khozars, who received and entertained him hospitably, and eventually gave him his daughter Theodora in marriage, with the castle of Phanagoria for a residence.

The castle of Doros was probably afterwards relinquished to the Goths, for we read that while John, their bishop, was attending the council of Nicea, 787, the Khozars occupied it until recovered by the Goths, who were incited by the bishop upon his return, to revolt against their oppressors. It was during this period that the Khozars were converted to Judaism, and we have it on the authority of the Rabbi Phyrkovitch, that in the cemetery on Mount Baba was found a Tatar inscription in Hebrew characters, of the year corresponding to 866 A.D., on what is believed to have been the tombstone of a Khozar. According to an old Hebrew MS., the capital of the Goths was certainly at Mangoup in the ninth century.

The dominion of the Khozars in the Taurida came to an end in 1016, upon the invasion of the peninsula by a general named Andronicus, who commanded the Imperial forces. They were succeeded in 1050 by the Comans, who also became the masters of the Goths, as were likewise the Mongols when they seized on Gothia in 1237. Then came the Genoese occupation of the seaboard, and the conquest of the Taurida by the Turks; yet, notwithstanding these frequent changes in their fortunes, the Goths, to some extent, preserved their language and religion. The monk Rubruquis, for instance, states that there were forty castles

¹ Chwolson, Achtzehn Hebräische Grabschriften, &c. p. 70.

² Bruun, Gazarie, &c. p. 65.

between that city and the Chersonesus, in each of which a separate idiom was spoken, many of the men in them being Goths whose tongue was a dialect of the Teuton; ¹ and there is the evidence, three hundred years later, of Ghislain de Busbecq, ambassador of the Emperor Ferdinand I., who conversed at Constantinople with one of the delegates of the khan in the Teuton tongue; he was a man with fair hair and blue eyes, and in no manner resembled a Tatar.²

The antiquity of the name Mangoup is not known, but in 1380, the same year in which the sea coast of Gothia, which extended from Soldaya to Cembalo, was ceded by treaty to the Genoese, the title of Prince of Soudak, Mangoup and Caffa, was borne by one Stephen Vassílovitch, who went to Russia; and in 1396, another Prince of Mangoup, named Demetrius, was at the head of the Tatar forces.

The next record we have of a prince of Mangoup is in 1474, when one named Isaac received the ambassador of John III., who demanded the daughter of 'the chief of the Goths' in marriage for the son of the grand prince. The following year another embassy arrived at Mangoup, to ask what dowry Isaac would give his daughter; but the proposed alliance was frustrated, the Turkish forces after the fall of Caffa having invested and seized Mangoup, and made the princes prisoners,³ as also the Khan, Mengly Ghyrey,

¹ Of a certain number of the forty castles which Rubruquis distinctly states were between Soldaya and the Chersonesus, *Racueil*, &c., p. 219, we probably see the ruins at Soudak, Tchóban-Kaleh, Tchouma or Oulou-ouzỳn, Aloushta, Kastel, Partenite, Ghelym-káya, Gourzouff, Nikita point, Paleocastro near Massandra, Outchan-sou or Aoutka Yssar, Yssar at Kourouly, Aitodor, Yssar at Aloupka, Byouk Yssar, Koutchouk Yssar, Kastropol, Yssarkáya, Kolyah Yssar at cape Aia, Balaclava, and the old Chersonesus.

² Lettres, &c. Letter of December 16, 1562, in Karamsin, iv. p. 381.

² The Turks sent into captivity or slaughtered all those inhabitants who were unwilling to embrace Mahamedanism.

who had fled thither from Caffa. Mangoup thenceforth became, with Caffa, Soudagh and Yeny-Kaleh, a dependency under the jurisdiction of Turkey, the title of the principality being borne, so far as is known, by Greek princes, who, it may be presumed, embraced Islamism; for in 1514, one Theodore Kamal or Kamalbi (Kamal bey?), prince of Mangoup, was sent by the sultan to accompany the Russian ambassador Alexeieff on his return to Moscow; and in 1527, a prince of Mangoup named Skinder (Alexander), died at Moscow, whilst employed on behalf of the Turkish monarch in establishing commercial relations between the two countries.¹

In 1493, Mangoup was completely destroyed by fire, with the exception of the citadel, where in the following century the khans had a state prison. The Russian ambassador, Athanasius Nagol, was confined in it in 1571, and Vassily Gryaznol, a favourite of the Grand Prince John, who was made a prisoner in a combat at Moloschnyevody, was detained at Mangoup from 1572 to 1577, in which year he was ransomed for the sum of 2,000 roubles. Up to the year 1800, a few Karalms exercised their calling as tanners near the spring at the head of Tabana-derè, since which period the Baba mountain has remained deserted.

The appellation of the ancient diocese of Gothia, which was raised to the dignity of a metropolitan in 1283, was changed to that of Gothia and Teodoro in 1434, when Damian held the office. This new name of Teodoro, which takes us back to the earliest occupation by the Goths, who called their country Dorou, appears for the first time on an inscription that is preserved, I believe, in the church of Cherson near Sevastópol, but whose place of discovery cannot be traced; it records that the castle of Teodoro was constructed in 1427 by the Greek prince Alexis, a chieftain who was



¹ Karamsin, vii. pp. 72, 371; 162, 185.

² Karamsin, ix. pp. 232, 264.

styled by his Italian contemporaries dominus de Lotedoro, Theodori dominus, and signor del Theodoro. Of the fortress of Teodoro, an inhabitant of Caffa, who, after that city fell to the Turks was sent in captivity to Constantinople, has left the following account. 'L'armata Turca era a campo a un castello fortissimo della Gotia, che si chiama Teodoro, dove si trova il signore della Gotia con trecento Valacchi, e gli ha dato cinque battaglie ordinate e non l'ha potuto ottenere, perche è fortissimo e non vi si puo entrare se non da un luogo.' There can be little doubt that Teodoro, possibly a restoration of the ancient name Dorou, and Mangoup, are identical places, an opinion that is greatly strengthened by the late discovery made amongst the inedited documents at Genoa by M. Desimone, member of the Societá Ligure di Storia Patria, of a statement, that the prince of Teodoro in 1472 was one named Saichus,² a name not uneasily identified with Isaac, which prince of Mangoup as we have seen, received an embassage from Moscow in the year 1474.

We descended Mount Baba by the Kápou-derè, and got to Assanaza at 5 P.M.

At six o'clock we sat down to dinner, but the princess did not make her appearance until the evening. The repast, which consisted of purely Tatar dishes, was excellent, and included a good vegetable soup, tchybouryk, flour patties and thin slices of lean mutton fried in mutton fat, well peppered and salted, ett, the lean of mutton cut up into small pieces and smothered in boiled cabbage, vegetable marrow farci, and boiled rice and milk; no wine or spirits. A number of young girls in attendance tripped about noiselessly, performing their work with singular aptitude; they are orphans on the estate taken into the household of the princess, where

¹ Heyd, Le Colonie, &c. il. p. 145.

² Giornale Ligustico, Genova, 1874.

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they live and are clothed until given in marriage, with a dowry and outfit in consideration of past services, for they receive no wages; their mistress they addressed as 'mother.'

The mourza complained sadly of the indolence of his countrymen and co-religionists. The Tatars never learn a trade; they work in their gardens and orchards from the end of May to the third week in August, during which period it is agreed among them that no festivities shall take place; for the rest of the year they remain idle, and enjoy themselves as best they can. The Tatars, however, are a hospitable people, those of means among them keeping an δda or free house of call for the benefit of all travellers, the first duty of a Tatar being the exercise of hospitality, on which he prides himself. The δda of our hostess is an inn of some size, but she desired to entertain us as her own guests; and when night came, the ladies were conducted by the princess to an apartment spread with Turkey carpets, the mattresses being in silk, and the coverlets of satin embroidered in gold.





TOMB STONES, MANGOUP.

CHAPTER XLVII.

EIGHTY-FIFTH TO EIGHTY-NINTH DAY.

Smart Hand-maidens—Crypts of Tcherkess-Kerman—Tatar Dwellings—Discontent at Baghtchasaraï—Prince Woronzoft's Address—The Tatar Battalion—An Apostate punished—Crypts of Katch-kalen—Crypts of Tépè-Kerman—Early rising—Road to Sevastópol—The new Russian Monitor—Last Day in the Crimea.

THE youthful handmaids were early astir, and the instant we opened our door they poured silently into the room with brass basins and ewers, and prettily embroidered towels. Some carried off our hats, coats and boots, while others very smartly rolled up the bedding and bore it away; and not until the hats, coats and boots were returned to us dusted and brushed, were we left to our own devices.

In half an hour the eldest of the maidens enquired at the door whether we could receive the *moursa*, and when our host entered the room, he was followed by a train bringing coffee, biscuits, and fruit. The ladies shortly joined us, and then the princess with her suite of damsels appeared, dressed in out-door costume, for she was about to pay a visit to her daughter in the valley of the Salghyr. She wore a crimson velvet cap embroidered in gold, with a bright kerchief tied round the head, and askirt and sor t of tunic of Broussa silk; for the Tatars greatly affect goods from the bazaars at Constantinople. Silks and carpets, their mirrors and koursous inlaid in tortoiseshell and mother-of-pearl, tobacco, &c.,

are always Turkish; indeed they do not care to have Russian or foreign goods, although the poorer classes find them cheaper.

Nothing can exceed the good breeding, delicacy of attention, and courtesy we experienced during our short stay at Assanaza; and when we took leave of our hosts, we felt as if we were parting from old acquaintances. The young attendants were very demonstrative towards the ladies as they left the house, clasping them round the waist and bowing their heads quite low, a form of salutation we had seen for the first time.

From Karaless we drove to Tcherkess-Kerman, distant about three miles, to see the crypts that are in great numbers on an eminence several hundred feet above the road, and in a perfectly impregnable position. The more remarkable are at the south end, where a series of excavations appear to have been converted for purposes of Christian worship. In one we see an altar hewn out of the rock, in another a throne, and in the rest are graves, also hollowed in the rock and filled with human remains, other excavations having been employed as ossuaries. The dwellers of this natural fortress, obtained their water supply at a spring reached by descending seventy-seven steps, in a diagonal shaft in the rock at the north end.

One cleverly executed excavation is in a nearly spherical piece of rock, which has rolled from the cliffs above to where it now lies, half-way down the eastern glacis. Two diminutive chambers had served, the one as a chapel, the other as the altar-piece, their walls having been covered with frescoes, on one of which it is possible to distinguish several figures on horseback, and among them St. George

¹ An anonymous author, writing in 1784, states that the Tatars pointed to the bones with pride, as being those of enemies they had elain in battle.

slaying the Dragon. Beneath this picture is an illegible inscription in Greek characters.

In a narrow gorge to the west of the crypt mountain is the village of Tcherkess-Kerman, where the Tatars occupy other ancient caverns, in front of which primitive habitations they have erected sheds or outer chambers. A tower on the east cliff of this gorge, said to have been built by the Turks, is now called Esky-Kerman, 'old fort.'

The straggling village extends the length of the defile to the valley of Kouk-agatch (?) at the south-west, where we dismounted and had literally to cut our way through dense undergrowth, to reach a chapel which the guide told us we should find at the angle of the rock that overlooks the valley at its junction with the gorge. It was a toilsome ascent over ground evidently rarely visited by man and after a scramble on the rocky summit, we got to the edge of the precipice to find ourselves separated from an isolated rock, in which we could see the chapel we had come so far to visit, but a crypt not easy to reach with safety, as the spring across the chasm might be attended by a false step. The interior is decorated with painted representations apparently in good preservation, due in all probability to their inaccessible situation. Our old guide assured us that no person within his recollection had ever entered it.

In the fourteenth century, Abdoun Khan, a prince of Kabardah, passed over into the Crimea with his clansmen, a tribe of the Circassians, and settled in the valley of the Belbeck at a place now called Kabardah by the Tatars; they subsequently returned to the Caucasus and fixed their abode on the Kouban. Tcherkess-Kerman, 'the fort of the Tcherkess,' was one of their fortified positions.

Upon our return to Baghtchasaraï, we dîned off kcbabs at a

kalwd, 'coffee-house,' and spent the evening conversing with Tatars of every degree. Five molias came in and took up their pipes, but they were guarded and uncommunicative; others, however, were not slow to express their disaffection, and were bitter against the new oukas on conscription; for what is there indeed that will more readily disturb the habitual serenity of a Moslem, and incite him, if anything should, to revolt, than the thought that his services are required on compulsion by a Christian!

Soon after the promulgation of the *oukaz*, 150 Tatar youths fled to Turkey, besides whole families which deserted their homes, to embark at dusk on board of small sailing vessels that lay in readiness off the coast at Aloushta and Yalta, their infants and children of tender years being left behind, that their cries might not betray the fugitives.

So great were the demonstrations of discontent among the Tatars on the subject of the new military code, that Prince Woronzoff was sent to Baghtchasarai to reassure them. Addressing their deputies in the court of the palace of the khans, the prince said: 'I am sent here by the Emperor to declare to you that he thinks of you Mahomedans, and loves you, as he does his own children.' They were promised considerable indulgences, and informed that under no circumstances would they be permitted to emigrate to Turkey. Military service, they were told, was no longer what it used to be, and would they shirk it like cowards and run away like hares, when the eyes of the world were on them? The Tatars asked for time to consider, and on the third day they declared their submission to the new laws.!

A battalion of 170 men has been formed, no heavy drain out of a population of 127,682; the head-quarters are at Baghtchasarat,

¹ Corr. Odess. Vyestynka, April 1874.

where the newly enrolled Tatars are permitted the full enjoyment of their national customs and religion.

Having a day to spare before being obliged to return to Sevastópol to meet the steamer, we were enabled to visit other crypts
in the neighbourhood. We entered the beautiful valley of the
Katcha at Kosh-dermen, between which place and the hamlet of
Moustapha-bey, are seen at a short distance from each other, two
pillars of calcareous rock of striking appearance, a lusus naturæ,
the one called by the Tatars vai vai ána kayassy, the other vai
vai kayassy. Old Said told us that there was once a woman, who,
desiring to become a Christian, had fled her village, and was being
pursued by her daughter who sought to bring her back, when all of
a sudden the would-be apostate was turned to stone as a punishment for wishing to leave the true faith; the daughter, amazed at
the sight, became likewise turned to stone, and is heard on dark
nights to cry faintly, Vai vai ána, vai vai ána.

Proceeding along the valley under the shade of the grand old trees on either side of the parched stream,² shade we greatly needed with the thermometer at 107°, we came to the modern church of St. Athanasius on the Pytchky estate. Above it, high up the cliffs, are the crypts of Katch-kalen, in a position impregnable by nature except towards the north-west, where a formidable wall of defence had been constructed; in a cemetery inside this wall are several tombstones like those at Bya-salà and Mangoup, and in their :nidst a great mass that has tumbled from the rocks above, and on which a huge cross has been hewn in relief.

The crypts of Katch-kalen, which face to the south-west, are innumerable and of every size, many being quite inaccessible;

Ana is 'mother'; Kayassy, Kaya in Turkish, 'a stone.'

² The road from Baghtchasarai through Pytchky as far as Bya-sala, is carriageable.

they have their compartments, niches and bins, also wine-presses and reservoirs, not seen in any other crypt town in the Crimea. At a spring of impure water, pilgrimages by Greeks and Russians were made up to a recent period. As a whole, the excavations at Katch-kalen are seen to the greatest advantage from the road below, after the church of St. Athanasius is passed.

However remarkable these caverns, they are scarcely worth the trouble that is undergone to reach them, with such a place as Tépè-Kerman, 'castle on the hill,' within a short distance.\(^1\) To arrive at it, the valley of Katcha is quitted at Shoury, when a ride over broken ground up the rocky valley of Syrbey, where the juniper alone seems to thrive, brings the enthusiast to the most perfect and varied of crypts in the peninsula. They appear to be most numerous, and more roughly excavated, at the south side of the rocky summit, the largest and those prepared with the greatest regard to comfort being on the west side, where they are seen in tiers, intercommunication being ensured by steps hewn on the exterior surface of the rock; all have recesses, niches, reclining places, and bins, economy of space having been evidently studied in their distribution.

We entered a chapel, the original disposition of which, however, it is difficult to determine. On its north side, where the rock has partly fallen away, are two shallow recesses, a cross in relief being in one, and in the other an inscription of which the first few letters only are legible; BTBAT. Another inscription, also in painted letters commenced thus: +BO··· the remainder has peeled off. Immediately in front of this chapel, are four pits in the rock filled with human bones.

Dubois gives a description in detail of a crypt chapel on the

Other crypts are at Mangoush to the north-east of Baghtchasara.

north-east side, which I was unable to discover. He represents the difficulty of finding it in these words; 'un heureux hasard peut seul faire découvrir cet antre sacré qui ne se distingue en rien, à l'extérieur, de la foule de ceux qui l'entourent.'

From Tépè-Kerman, we crossed the Syrbey-derè to the valley of Jehoshaphat, skirting the Karaim cemetery, and at 6.30 P.M. we re-entered the Tatar capital.

To rise early had become a habit, and when we strolled into the town at five in the morning, we found the stalls open, the kaliwas and fruiterers being certainly the best attended by loitering customers. Shyshlyk is the never-failing dish in a Tatar town, for which we were always charged one rouble, whether sufficient were ordered for one or more persons; and when the abstemious and sedate Mussulmans who chanced to be present, saw the havoc committed by hard-worked and hungry travellers such as we were, they rested their pipes from time to time in mute astonishment, to throw significant glances at each other, and then converse in whispers.

Collectors should look in at the little silversmiths' shops about the town, and go to the cottage, near the palace, of the chief *molla*, who shows his good taste in the old arms, jewellery, antique silver cups and ornaments, he picks up in his wanderings. At the bazaars, the black lamb-skins are to be purchased at a very moderate price.

At 7 A.M. we left for Sevastópol, passing out at the simple gate erected to commemorate the visit of the Empress Catherine. The road was well guarded during the late war by the Russians, who had camps at Douvankor on the plain beyond Asis, and on the heights above the right bank of the Tchórnaya retchka past

¹ Dubois, vi. p. 312.

Kamyshly; but for such reminiscences this road is remarkably uninteresting and dreary, except where it traverses the valleys of the Katcha and Belbeck. We went over the *traktyr* bridge, and alighted at the hotel at Sevastopol under the five hours.

Our first duty was to hurry to a Russian bath house for the needed 'scouring' after a lengthened camping out, and I then called upon Admiral Popoff the inventor of the circular monitor, whose vessel, the Novgorod, was lying in the harbour. I had the pleasure of lunching on board with the gallant officer, who explained, with full confidence in their merits, the advantages of his system for coast defence.

The Novgorod was fitted out in the early part of 1874, having cost 2,500,000 roubles. Her measurements, armaments, &c., are as follows:—

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Tonnage
                                          2491 tons
Total displacement.
                                          2500 ,,
Engines
                                           480 horse power (nominal)
       they can be worked up to .
                                          3000 ,, ,, (indicated)
Diameter of vessel.
                                           IOI ft.
                                            13 ft. 2 in.
Draught of water .
                                             1 ft. 6 in.
Freeboard
                                                 II in.
Armour
                                                  23 in.
```

Open turret armament; diameter of turret 30 ft., height 8 ft. Two 28 tons, 11 in. steel guns, that can be fired at the same time.

'Seven knots was the mean speed obtained in a smooth sea, whether steaming against a fresh breeze or before the wind, and the vessel could be turned completely round by means of the twelve

¹ See Vol. I. p. 24.

² The railway that connects Sevastópol, Baghtchasaraï, and Sympherópol with the south of Russia, was opened for traffic in January 1875. Unless the railway is preferred, the most interesting ride from Baghtchasaraï to Sevastópol would be past Aïtodor to Shoulou for a view of the valley of the Tchórnaya retchka, Tchorgoun and Balaclava, and a portion of the valley of Baidar.

screws with which she is fitted, the first time in sixty seconds, and subsequently in forty-five seconds. Her rolling motion is trifling.' The admiral distinctly stated that it never was his intention that a monitor of the class of the Novgorod should take the sea, the system being for coast defence only, and more particularly at the mouth of a river. He appeared to think that his monitor would be safe from the attacks of torpedoes.

We crossed the bay in a wherry to the north side, and walked up the hill to the Russian cemetery. The superb memorial chapel to the slain during the war, pyramidal in form, is built of Inkerman stone ornamented with mosaics, frescoes, rich marbles, and red porphyry from Kastel near Lambat, and surmounted, at a height of 60 feet, by a large black cross. On the tablets of black marble about the walls, are the names of the officers who fell before the enemy.

At a short distance from this chapel is the monument to Prince Gortchakoff, Commander-in-Chief of the Russian forces in the Crimea; his remains were removed hither at his express desire, 'that he might sleep among his brethren in arms, whose valour had kept free from the enemy the soil where their bones now rest.'

The large flat tombs, some fifty in number, each inscribed in Sclavonian 'grave of the brethren,' are the burial-places of the men who were interred separately, according to the corps to which they belonged.

The following day we bade farewell to the Crimea. The steamer in which we embarked for Odessa was crowded beyond sufferance, tickets having been issued at the company's office greatly in excess of the accommodation provided—an irregular proceeding unfortunately of frequent occurrence. The company

possesses the monopoly of steam-trade on the Russian sea-board, and is in receipt of a handsome subsidy from the Crown, which perhaps accounts for neglect in failing to meet the requirements of the public in a generous spirit.



ROCK-CUT CHAPEL, TCHERKESS-KERMAN.

CHAPTER XLVIII.

NINETIETH TO NINETY-SECOND AND LAST DAY.

Berezann Island—Kinbourn Fort—Otchákoff—Potyómkyn and Souvaroff—Village of Paroútyno—Remuins of Olbiopolis -The Milesian Colonists—Their Wars with the Scythians—Olbiopolis subject to Rome—Antiquities—The sect of Stundists—Nicolaïeff—Imperial Dockyard—Circular Monitors—Opinions of Russian Officers regarding them—Defences of the Boug—The Camps of Mazeppa and Charles XII.—Visa to Passport on quitting Russia.

THE daily communication between Odessa and the river Boug, is a great inducement to visit the Imperial dock-yard at Nicolaïess. The steamers call at Otchákoss, where we decided upon landing, that we might the more conveniently take the village of Paroútyno or Ylyn on our way, to visit the site of the ancient city of Olbia.

At 8 A.M. we left Odessa in the 'Taurida,' the same steam-vessel from which we first landed in Russia. Before entering the narrow passage between Otchákoff and Kinbourn spit, we passed Berezann, at one time a possession of the Olbians, who dedicated on the island a temple to Achilles. Berezann belonged to the Russians in the ninth century, when it was named St. Eleutherius after a bishop whose burial-place it became, and in the Italian charts of the fifteenth century we see that Berezann was also called Barbarese. The Turks, who constructed fortifications on this island, availed themselves for the purpose of all remains of antiquity they could find.

¹ Pronounced Atchákoff by the Russians.

At a short distance beyond Berezann above the spit to the right of the channel, are the defences of Kinbourn bombarded by the allies on October 16 and 17, 1855. Souvaroff, who took this fortress from the Turks, announced his success in one of his usual laconic reports.

Слава Богу! слава намъ! Кинбурпъ взятъ и я былъ тамъ.—Суворовъ. 1

He sent a like despatch to Marshal Roumyántzoff, commander of the forces in Moldavia, after the destruction of the enemy's flotilla on his first expedition against the Turks, in 1773.

Otchákoff is a straggling village of fishermen and river pilots, whose habitations are scattered over the few hillocks beneath which lies buried an ancient stronghold, for Alectros, a fortress of the Sarmatians, afterwards a dependency of Olbia, is believed to have stood here. We read of the Tatars occupying Kára-Kerman, 'black castle,' in the year 1415, when it was besieged by the Poles, and in 1523, the formidable fortress constructed by Mengly Ghyrey the Crimean khan, 'from which to menace their common enemy the Poles,' as he informed his ally John III., was taken from the Tatars by the hetman Dashkoff, whose followers the Cossacks of the Dnieper named the place Dassoun in his honour. The Venetians, who probably had a commercial depôt here, called it Porto de Bo or Bovo (Boug).

Otchákhoff was occupied by General Münich in 1737, and in 1788 it was retaken by assault and completely destroyed by Potyómkyn, who received on the occasion a baton enriched with diamonds and entwined with laurel, 100,000 roubles, and a letter of thanks from his sovereign and friend; Souvaroff, who com-

¹ Glory to God! and glory to us all!

Kinbourn is taken, and I was at its fall.—Souvaroff.

manded the left wing of the attacking force, and was wounded in the neck by a musket ball, being presented by the empress with a magnificent plume in diamonds. The Nicolaieffsky fortifications, erected by the Russians for the defence of the liman, were abandoned in 1851, restored during the war, and finally blown up by themselves on the 18th October 1855, the morning after the fall of Kinbourn; it is now in contemplation to construct a powerful fortress where the old works stood at Otchákoff point.

Having secured a pereclodniya and post-horses, we left Otchákoff at I P.M., passing over a flat corn country, and stopping at two small Russian villages, Koutzouroub and Yvánovka. At the latter, I chanced to find my way to the village school-room, which was empty; the schoolmaster was dead, and no successor could be found for the salary of 60 roubles = 81. a year!

Whilst seeking a lodging in Paroútyno, we were agreeably surprised at receiving an invitation to become the guests of a Scottish gentleman, at whose house we passed the night and enjoyed the comforts and luxuries of an English home.

The following day was spent in rambling over the site of one of the most ancient Greek colonies on the shores of the Euxine. At a mile from Paroútyno, where mounds, that as yet have been almost mute, are strewn with fragments of stone and marble, the ground is cut up with numerous trenches made in 1873 under the direction of the Archæological Commission of St. Petersburg, which have exposed portions of the walls of Olbia, the foundations of a tower, a well, and some wine-presses. During his earlier explorations, Count Ouvaroff discovered the extremes of those

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¹ Mr. Walker was agent on the estate of the Countess Moussyn-Poushkyn, which includes the country around Paroutyno. This estate of 27,000 desyatyns was for sale at the reserve price of 800,000 roubles. The arable and pasture land is excellent, but there was a dearth of working hands.

walls near the bank of the Boug, at a distance of 7½ versts apart, and was successful in tracing them to where they met at 5 versts inland from the river; he believes the acropolis of the city to have been on the high part of land that projects slightly into the river to the north and west of the little verdant valley of Shyroky, and that the wall which enclosed it was 1,300 yards in extent.

The numberless tumuli to the west of the necropolis of Olbia, are named sto maghyll, 'one hundred tombs'; the few explored were found to contain vaults of large blocks of masonry, constructed without cement; they are usually in the centre of the barrow, and slightly below the level of the ground. Among the objects recovered were golden ornaments, weapons in bronze, skeletons, and urns that contained the ashes of the dead; but the explorations in general have yielded little indeed to illustrate the history of a city distinguished by Strabo as being a great emporium.

Miletopolis, or, according to Herodotus, the city of the Borysthenians, because it was at the confluence of the Hypanis (Boug) with the Borysthenes (Dnieper), a city afterwards called Olbiopolis, was founded in the second year of the thirty-first Olympiad, 655 B.C., by Milesians, who emigrated when Miletus, like Tyre and Carthage, had attained a high degree of commercial prosperity; and the colonists were no sooner settled on the right bank of the Hypanis than they established a commonwealth after the model of their mother country, instituting councils and electing their own archons, governors, and magistrates.

The first care of the Borysthenians was to enclose their city with a great wall as a protection against the Scythians, to the confines of whose territory they had come. Having thus secured

¹ Herod, iv.

² Olbiopolis, the designation given by Pliny, is the only name that appears on autonome coins.

themselves from sudden attack, they extended their commerce beyond the shores of the Euxine to the Archipelago, Asia Minor, and Greece, increasing in wealth and encouraging the arts, until the artists of Olbia successfully emulated those of Athens and Corinth. But their troublesome and formidable enemies kept the Olbians in a continual state of warfare, until at last their city was taken and completely destroyed by Bærebistus, king of the Getæ, 54 B.C., who afterwards crossed the Ister (Danube), and ravaged Thrace, Macedonia, and Illyria. All intercourse between the Hypanis and Greece thereafter ceased, to the great disadvantage of the Scythians who were not long in urging upon the Greeks to return, which many consented to do, when a second Olbia was founded, also an independent state, except that it was required to pay a certain tribute to the Scythians and employ the effigy and name of their king on its coins-conditions from which the new colonists after a time sought to free themselves. Hostilities ensued, and the Olbians being eventually constrained to turn to Rome for succour, the Emperor Antoninus sent to their relief his forces, which vanquished the Scythians and compelled them to send hostages to Olbia as a pledge for the future. Olbia became a Roman possession, recovering its independence for a short time only, 217-222. Authors of the fourth and sixth centuries allude to the city of Olbia as being in existence in their time, but there is no evidence that the inhabitants ever embraced Christianity.1

As we roamed about verifying the localities marked on Count Ouvaroff's plan, a number of children came up to us with their little hands full of oxidized coins and arrow-heads, beads and frag-

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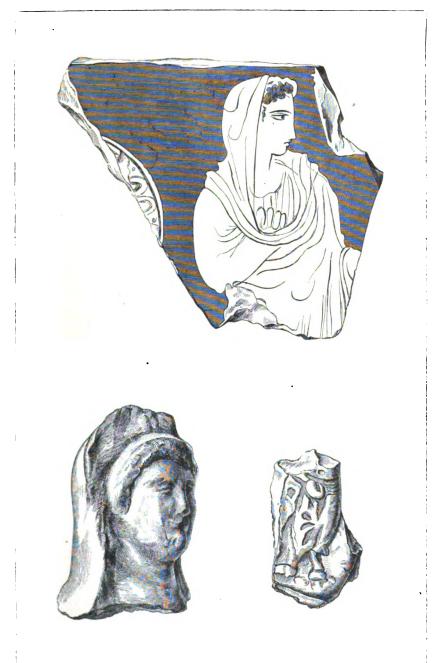
¹ Choix de Medailles Antiques d'Olbiopolis ou Olbia. Blaramberg, Odessa, 1822.

—Recherches sur les Antiquites de la Russie Meridionale, &c. Comte Alexis Ouvaroff, Paris, 1855; with Atlas.

ments of pottery, for the site of Olbia is to them an inexhaustible mine of such little treasures. To dig is strictly forbidden, but wet weather is patiently awaited, the action of the water over the sandy and calcareous soil is watched, and a diligent search made after antiquities. The best are secreted by the peasants, who make better bargains with strangers than with the agents of the Crown. The few objects I obtained are of some interest, and include - a portion of a lamp, on which is represented at an altar a man wearing the Scythian cap (see Vignette); the head of a female divinity; fragment of a vase, with figures in red on a black ground; fragment of a vase with figure in relief (see Illustration); seated figure 46 inches (headless and fractured) of the goddess Demeter (Ceres), the drapery arranged as fig. I, plate XXI. Ouvaroff; an exquisite head of Pan in marble, probably the handle of a vase; an unguentarium; various lamps, and an άμφιφορεύs, a two-handled amphora 28 inches in length, in perfect condition; beads of vitreous paste, a few good arrow-heads and bronze fish, some of the latter with the letters or or; autonome coins of Olbia; a half halcus (fig. 8, plate XXII. Ouvaroff); a half-obole (fig. 11, plate XXII. Ouvaroff) and an as, termed by Ouvaroff a half-obole (fig. 5, plate XXII.) 18, scale of Mionnet, in a marvellous state of preservation.

Among the peasantry in the neighbourhood of Paroútyno and Nicolareff are many followers of a sect called the Stundists, who style themselves 'Brethren in friendship with God,' take the Bible as their standard, condemn the institutions and ceremonies of the Church, especially the employment and adoration of images, are intolerant towards those who do not partake of their own religious

¹ These fish are believed by M. Köhler, TAPIXOE, p. 347, Mémoires de l'Académie, &c., St. Petersburg, to belong to the earliest monetary system of Olbia.



FRAGMENTS FOUND AT OLBIOPOLIS.

convictions, and believe the time is not far distant when all men will share landed property equally, no exception being made even in favour of the sovereigns and rulers of the earth. The doctrines of this sect, which is said to be steadily increasing in number, were first introduced into the province of Kherson from Little Russia by a minister of the Reformed Church named Benekemper, who commenced his proselytising work at the German colony of Rohrbach.

Nicolateff, with its broad and dusty streets and irregularly built houses, is little else in appearance than a large straggling village. The population, including naval and military forces, amounts to 50,000 souls; but the people are poor, for there is no local produce, and the town has to depend solely upon transit trade.

We were indebted to Her Majesty's Consul for obtaining the necessary permission to see the Imperial dockyard, and upon presenting ourselves at the gate, a petty officer was appointed to conduct us over one of the untidiest of State arsenals. The ropehouse (a relic of past times), the steam-factory and saw-mills, are almost equal to the best we can show, and there are three good building sheds; the want of order was owing perhaps to the general absence of officers, for we never met with one of any rank from the time of our entering the yard at 2 P.M. to 5 o'clock, when we left it!

Of seven small vessels in the stream, three were flying the pendant; the rest of the Black Sea squadron, consisting of twenty-two small unarmoured vessels carrying thirty-four guns, were at their stations on the coasts or cruising for exercise. We were told that three thousand artificers were at work in the yard, many being employed on the new circular monitor named the Vice-Admiral Popoff in compliment to the inventor, by command of

the Emperor. This turret ship, an improvement on the Novgorod we saw at Sevastópol, was constructed under the direction of the inventor by Captain Mordvynoff, with Russian artificers, the plates being of Russian iron; the building was commenced January 2, 1874, the vessel was officially laid down by the Emperor August 27, 1874, and she was launched September 25, 1875.

As the merits and demerits of the Russian circular monitor have been discussed in the British press, it may be interesting to know that Russian naval officers outside the Admiral's immediate circle of friends are not by any means in favour of the system, the general opinion being that the Novgorod steers badly and has a tendency to keep turning when aweigh. Few officers however, have had the opportunity afforded them of being at sea in that vessel; the inventor's statements must therefore be allowed to be the correct ones until the reports of officers whose impartiality may be entirely relied upon, prove, from their own personal experience in the sea-going qualities of these vessels, that their efficiency has been exaggerated or misrepresented.

Naval officers at Nicolareff are dissatisfied because the reports

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1 Circular monitor, 'Vice-Admiral Popoff':
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Diameter .	•			•				. 202 ft.
Displacement.			•	•	•	•	•	. 3550 tons.
				Forwa	ırd	•		. 11 st. 7 in.
Draught of water	er .	•	•	{ Aft		•		. 13 ft. 7 in.
				Mean				. 12 ft. 7 in.

Armour of hull and turret 17½ inches (?), the hull being sheathed with wood and coppered to the gunwale. Deck armour, 2½ inches.

The machinery, prepared by Mr. Baird of St. Petersburg, consists of eight engines of 80 horse-power nominal, to work up to 4,480 horse-power effective.

	•		•	•••	•
Armament		•			Two 40-ton guns.
Cost of	hull .			•	. 782,726 roubles.
,,	armour	•			. 520,322 ,,
,,	engines			•	. 601,817 ,,
					1,904,865 roubles.

on the Novgorod's trial trips are kept profoundly secret. At least sixty-four rounds should have been fired from each gun at target practice in the course of her summer cruise, and a sketch of the target after every practice, was to accompany the report made to the Commander-in-chief. The Novgorod was duly laid up at Sevastópol for the winter, and no reports or sketches having been received or at any rate made public, one or the other of two conclusions was arrived at—either that the targets were never hit, or that it was considered more prudent not to have target practice at all! Officers find some consolation, however, in the intimation received, that it is the intention of the Government to lay down the first of several ironclads to be constructed at Nicolaïeff.

At the naval barracks were 3,000 lads, who, after being trained on board the Black Sea cruisers, would be sent to man ships in other squadrons. They were chiefly natives of Little Russia, but there were also Greeks among them.

We embarked upon our return to Odessa at eight o'clock the following morning, and passed forts Constantine and Yzederwohl (?) on the right bank, and forts Kaufmann and Henrica on the left bank of the river Boug, all formidable defences mounted with Krupp guns. The hill above the spit at Cape Russia on the left bank, is of historic interest, for it is the place where Mazeppa intrenched himself, the site of Charles XII.'s last encampment, previous to his retreat into Turkish territory, being at the river's side a little to the north of Mazeppa's position, and still, according to Count Ouvaroff, plainly discernible.

To obtain the visa to a passport for the purpose of quitting

¹ Letter from Nicolaïeff, December 3, 1875.

Russian territory is a tedious affair, and one that involves even greater delay than is experienced on entering the country. We are indebted to Mr. H. W. Hunt, H.M.'s Vice-Consul at Odessa, to whom our best thanks are due for many attentions, for facilitating our recovery of the necessary document duly attested.



FRAGMENT OF A LAMP, OLBIOPOLIS.

APPENDICES.

I.

Innovation de l'aide-de-camp général Comte d'Osten-Sacken aux citoyens d'Odessa.

L'Empereur Nicolas I., de bienheureuse et impérissable mémoire, me confia, pendant notre guerre de 1853-54, avec des droits militaires, le gouvernement de la ville d'Odessa et d'une partie de la Nouvelle Russie, ainsi que le commandement des troupes qui y étaient cantonnées. Dans ce terrible moment, où les ennemis de la Russie tâchaient de lui nuire de toutes les manières, je fus grandement flatté de gouverner une contrée, où le prince M. S. Woronzoff, que j'honorais profondément, recueillait tant de respect et d'attachement.

L'Alliance des Anglo-Français avec les oppresseurs des Chrétiens contre leur défenseurs, me donna le droit d'attendre le bombardement d'Odessa; ce qui arriva en effet.

Voici le fragment du rescrit dont j'ai été honoré le 21 Avril, 1854.

Ce même jour, lorsque les habitants d'Odessa rassemblés dans les églises orthodoxes, assistaient à la commémoration de la mort du fils de Dieu crucifié pour la rédemption de l'humanité, les alliés des ennemis de son Saint Nom, attentèrent à la ruine de cette ville de paix et de commerce, dans laquelle l'Europe a toujours trouvé un grénier ouvert, dans ses pénibles jours de disette.

Les flottes combinées anglo-françaises ont foudroyé pendant 12 heures, nos batteries, les demeures des citoyens et les navires marchands qui se trouvaient dans le port. Mais, dirigées par vous, en personne, nos braves troupes remplies d'une ferme confiance dans le tout Puissant Protecteur d'une juste cause, ont repoussé avec gloire l'attaque opiniâtre de l'ennemi contre ce rivage, qui au temps des apôtres avait accueilli le St.-Prédicateur de la foi chrétienne dans notre patrie de bénédiction.

La fermeté héroïque et l'abnégation des troupes animées par votre exemple ont été couronnées par le succès le plus complet; la ville a été sauvée de la destruction, et les flottes ennemies ont disparu à l'horizon.

Signé,

NICOLAS.'

Les moyens les plus destructifs étaient au pouvoir de nos ennemis, tandis que nos moyens de désense étaient bien faibles; les batteries furent bien vite construites non sous la direction d'un ingénieur, mais d'un excellent colonel de l'état major, maintenant général-lieutenant Hahnhardt; les sondages de mer se trouvèrent de deux pieds plus profonds que ceux qui étaient indiqués; en fait de canons et de mortiers nous en avions 48, pour la plupart en fort mauvais état; plusieurs entre eux pris du môle de la quarantaine étaient du temps de Pierre le Grand et servaient de pilliers pour l'attache des vaisseaux; la batterie du matelot Toscan volontaire Deji-Deji-Moka fut construite et armée pour son propre compte. par ces moyens que nous devions nous désendre contre l'immense flotte alliée des deux premières nations maritimes! Dieu me donna de la foi en sa sainte bonté pour la défense de la juste cause et la ferme résolution de ne point accepter l'offre impérieuse du commandant en chef de la flotte, qui menaçait de détruire Odessa. Je répondis à la réclamation des consuls me priant de ménager les habitants, en accordant les demandes, 'que œ ne serait pas digne de la Russie!' Et le Très-haut accomplit un miracle; n'ayant perdu que 60 hommes et n'eut que quelque dommage fait à la ville le bombardement fut repoussé, plusieurs bâteaux endommagés furent retirés honteusement du combat ; la descente sur le Peresep fut repousée avec perte. L'exploit sans exemple du jeune officier de vingt ans Stchegoleff, ressortait en relief du tableau de la bataille, à laquelle assistaient plusieurs milliers d'habitants battant des mains ; la batterie de Stchegoleff, placée à l'angle saillant du môle de la quarantaine, combattait pendant plus de 6 heures contre gros bâtiments, d'abord avec 4 canons, et puis avec un seul, et quand les 4 caissons éclatèrent, 3 canons furent démontés, les pilotis du môle étaient en feu et que les vaisseaux placés près du môle, brulaient, alors le jeune héros, tambour battant, ramena ses soldats et me les présenta, d'après mon ordre.

Lorsque au commencement de la bataille je gallopai vers cette batterie, pour encourager ses défenseurs, je trouvai sur une étendue de quelques sagènes carrées un véritable enfer; toutes sortes de projectiles creux éclatant de tous les côtés de la batterie rappelaient le feu de file. Stchegoleff commandait avec un sang froid imperturbable; les soldats d'artillene.

les congédiés et ceux en congé illimités, lestement mais sans confusion, travaillèrent près des canons, et un d'entre eux courait du flanc gauche de la batterie en dehors, (sur la berme) pour observer les vaisseaux, pour améliorer la position du tir et m'en faire rapport. La majeure partie des habitants contemporains d'Odessa sans différence de nationalité, religions et suggettons (sic), penétrée d'un seul intérêt pour la sainte cause et d'amour pour la Russie risquant de perdre la vie ou d'être estropiée, était témoin de ce combat inégal et du miracle opéré par le Très-Haut. Ils se conduisirent d'une manière parfaite et étonnante, dans ce pénible instant pour Odessa.

Je fus fort heureux de pouvoir porter à la connaissance du père de la patrie, les sentiments dont étaient penétrés les habitants d'Odessa et bientôt notre bien-aimé Empereur envoya à Odessa le rescrit suivant au plus haut degré flatteur pour elle :

Par la Grâce de Dieu, Nous Nicolas Ier, Empereur et Autocrate de Toutes les Russies, etc., etc., etc.

Aux habitants de Notre aimée et féale ville d'Odessa.

Les flottes combinées d'Angleterre et de la France, étant entrées dans la mer Noire attaquèrent, il y a de cela quelques jours Odessa, ville de paix, ouverte au commerce de l'Europe entière.

Notre aide-de-camp-général le baron d'Osten Sacken, en rendant témoignage à la valeur signalée, avec laquelle la force militaire a repoussé les attaques de l'ennemi, a porté en même temps à Notre connaissance qu'au milieu des dangers qui menaçaient la population, la tranquillité et l'ordre publics, ont été respectés par les habitants, qui ont suivi avec un zèle exemplaire toutes les dispositions des autorités locales.

Le sentiment intime du devoir inspiré par notre sainte religion et par le dévouement au trône, anime à Notre grande satisfaction toutes les classes de Nos fidèles sujets. Mais c'est à Odessa que ce sentiment unanime, si digne d'éloges, vient de se manisester dans sa plénitude, au bruit des canons ennemis.

Il était impossible que la fermeté et l'abnégation déployées par les habitants de cette ville n'attirassent pas toute Notre attention. C'est pourquoi Nous Nous plaisons à en exprimer aux habitants d'Odessa de toute condition, Notre bienveillance particulière.

Signé, NICOLAS.

St.-Pétersbourg: le 26 Avril, 1854.

La prise du vapeur le Tigre n'est plus un exploit occasioné par le dévouement ou par les bonnes dispositions prises. Elle ne prouve que la vigilance des gardes et la faute impardonnable des deux bâteaux ennemis qui s'étaient élancés à la porte du feu, pour défendre le Tigre. La première s'explique ainsi : les cosaques du Danube qui composaient les patrouilles du 30 Avril, à l'aube du jour, au milieu d'un brouillard sombre comme la nuit, entendirent le clapotement des vagues et coururent ventre à terre vers Lustdorf, où étaient cantonnées les troupes pour leur faire connaître l'approche des bateaux. Un moment après 2 légers canons, venus de Lustdorf, étaient placés déjà en position sur la rive escarpée de la campagne de Kortazzi. Lorsqu'il se fit un peu jour et qu'on put apercevoir un bateau ensablé entre deux rocs, et l'équipage en uniforme rouge, jétant les canons dans la mer, nos canons firent feu et ne voyant pas le drapeau blanc qui devait annoncer la reddition, par quelques coups bien visés ils incendièrent le bateau et blessèrent mortellement le brave capitaine de la frégate Dgiffard (sic), son neveu, un officier du même nom et plusieurs matelots. Alors fut hissé le drapeau blanc et 24 officiers et 201 soldats se rendirent prisonniers de guerre. La faute impardonnable des vaisseaux qui s'étaient aventurés consistait en ce qu'après que le soleil eut chassé le brouillard ils s'avancèrent imprudemment à la distance de 400 sag. du rivage juste à la portée des 12 canons de la batterie de campagne placés à découvert sur la position, défilant devant elle à cause de l'escarpement du rivage, de sorte que leurs boulets dépassaient de 200 sagènes la batterie, tandis que, d'après le dire des ennemis mêmes chaque boulet parti de notre batterie s'il ne perçait pas les navires, du moins y causait quelques dégats. La stupeur des ennemis fut telle qu'ils ne pensèrent pas même à se retirer à 2 ou 3 cent sagènes, ce qui était leur point de mire, mais menaient avec nous toute une heure un combat inégal et se retirèrent étant fort endommagés.

Aide-de-camp-général,

Comte Osten Sacken.

From the Journal a'Odessa, No. 65, 23 March, 1872, and No. 67, 25 March, 1872.

II.

TABLES OF DEPARTURES AND ARRIVALS OF STEAMERS BETWEEN ODESSA AND THE PORTS OF THE CRIMEA AND OF TRANSCAUCASIA.

ODESSA TO THE CRIMEAN PORTS (Summer Itinerary).

20th March to 28th April; one departure | 28th April to 30th October; two departures weekly.

DEPARTURES.

Odessa	Thurs. and Mon., 3 P.M.
Eupatoria	Fri. and Tues., 7 A.M.
Sevastópol	Fri. and Tues., 1 P.M.
Yalta	Fri. and Tues., 9 P.M.
Theodosia	Sat. 6 A.M., and Wed-
	nes., 7 A.M. (change
	boats.)

weekly.

ARRIVALS.

EupatoriaFri. and Tues., at dawn. SevastópolFri. and Tues., 11 A.M. YaltaFri. and Tues., 7 P.M. Theodosia Sat. and Wed., 4 A.M. Kertch.....Sat., 2 P.M., and Wed., 3 P.M.

N.B. The Steamer that leaves Odessa on Monday at 3 P.M., arriving at Theodosia on Wednesday at 4 A.M., continues her voyage at 6 A.M., reaching Poti the following evening, Thursday, at 6 o'clock.

ODESSA TO THE PORTS OF THE CRIMEA AND OF THE CAUCASUS (Summer Itinerary).

20th March to 30th October; one departure weekly.

OdessaTl	ıurs	day, 3 P.M.
EupatoriaFr	iday	y, 7 A.M.
Sevastópol	,,	I P.M.
Yalta	,,	9 P.M.
TheodosiaSa	tur	day, 6 A.M.
Kertch	,,	6 р.м.
Anapa	,,	after midnight.
NovorossiskSu	nda	y, 7 A.M.
Djouba	"	after loading.
Touapse	"	,,
Psezouápe	"	**
Vardannè	"	"
Dagomyss	,,	"
SótchaM	ond	ay, 2 A.M.
Adler	,,	after loading.
Sandryptch	"	,,
Gagry	"	"
Pytzounda	,,	,,
Gadaoutt	"	"
Soukhoum-		
Kaleh	,,	evening.

EupatoriaF	riday	, at dawn.
Sevastópol	"	II A.M.
Yalta	,,	7 P.M.
TheodosiaSa	aturd	lay, 4 A.M.
Kertch	,,	2 P.M.
Anapa	,,	midnight.
NovorossiskS	unda	у, 6 а.м.
Djouba	,,	afternoon.
Touapse	,,	3 P.M.
Psezouápe	,,	evening.
Vardannè	,,	n
Dagomyss	,,	night.
Sótcha	,,	midnight.
Adler	lond	ay, at dawn.
Sandryptch	,,	early morn.
Gagry	"	forenoon.
Pytzounda	"	"
Gadaouatt	,,	about noon.
Soukhoum-		
Kaleh 1	,,	3 P.M.
Poti	uesd	av. at dawn.

¹ Transferred to Tender.

THE CRIMEAN PORTS TO ODESSA (Summer Itinerary).

20th March to 28th April; one departure weekly.	28th April to 30th October; two departures weekly
KertchThurs., 9 A.M., and Sun., 8 A.M.	TheodosiaThurs. 4 P.M., and Sun., 5 P.M. (change boats).
TheodosiaThurs., 8 P.M., and	YaltaFri., 4 A.M., and Mon.,
Sun., 10 P.M.	5 A.M.
YaltaFri. and Mon., 8 A.M.	SevastópolFri. and Mon., 1 P.M.
SevastópolFri. and Mon., 3 P.M.	EupatoriaFri., 7 P.M.
EupatoriaFri., 8 P.M.	OdessaSat., noon, and Tues.,

N.B. A Steamer leaves Poti on Saturday, at 8 A.M., arrives at Theodosia on Sunday at 8 P.M., and continues the voyage at 10 P.M., having embarked passengers from Kertch, calls at Yalta and Sevastópol, and reaches Odessa on Tuesday morning.

THE PORTS OF THE CAUCASUS AND OF THE CRIMEA, TO ODESSA (Summer Itinerary).

20th March to 30th October; one departure weekly.

_					
Poti	PotiMonday, 8 A.M.				
Soukhoum-					
Kaleh	"	night.			
GadaouttTu	ıesda	y, after loading.			
Pytzounda	"	,,			
Gagry	"	,,			
Sandryptch	"	"			
Adler	"	"			
Sótcha	"	,,			
Dagomyss	"	**			
Vardannè	"	,,			
Psezouápe	,,	"			
Touapse	"	"			
Djouba	"	"			
NovorossiskW	edne	esday, 8 a.m.			
Anapa	,,	after loading.			
KertchT	hurso	day, 9 A.M.			
Theodosia	"	8 p.m.			
YaltaF	riday	, 8 а.м.			
Sevastópol	"	3 P.M.			
Funatoria	••	8 р.м.			

Soukhoum-
Kaleh 1Monday, 4 P.M.
GadaouttTuesday, 2.30 A.M.
Pytzounda " at dawn.
Gagry, morning.
Sandryptch "
Adler, "
Sótcha " II A.M.
Dagomyss " afternoon.
Vardannė " "
Psezouápe " "
Touapse " 7.30 P.M.
Djouba " after midnight.
Novorossisk Wednesday, 6 A.M.
Anapa, " afternoon.
Kertch " 7.30 P.M.
TheodosiaThursday, 4 P.M.
YaltaFriday, 4 A.M.
Sevastópol ,, I P.M.
Eupatoria ,, 7 P.M.
OdessaSaturday, noon.

¹ Transferred from Tender.

ODESSA TO THE CRIMEAN PORTS (Winter Itinerary).

30th October to 20th March; one departure weekly.

	EupatoriaFriday, at dawn.
EupatoriaFriday, 8 A.M.	Sevastópol ,, at noon.
Sevastópol " 2 P.M.	Yalta, 8 P.M. TheodosiaSaturday, at dawn.
Yalta " 10 P.M.	TheodosiaSaturday, at dawn.
TheodosiaSaturday, 8 A.M.	Kertch, 3 P.M.

ODESSA TO THE PORTS OF THE CRIMEA AND OF THE CAUCASUS (Winter Itinerary).

30th October to 20th March; one departure weekly.

OdessaThursday, 3 P.M.	EupatoriaFriday, at dawn.
EupatoriaFriday, 8 A.M.	Sevastópol " at noon.
Sevastópol ,, 2 P.M.	Yalta ,, 8 p.m.
Yalta " 10 P.M.	TheodosiaSaturday, at dawn.
TheodosiaSaturday, 8 A.M.	Kertch ¹ ,, 3 P.M.
KertchSunday, 8 A.M.	AnapaSunday, afternoon.
Anapa, " after loading.	Novorossisk " 7 P.M.
Novorossisk " "	DjoubaMonday, at dawn.
DjoubaMonday, "	Touapse, morning.
Touapse ,, ,,	Psezouápe " at noon.
Psezouápe " "	Vardannè " afternoon.
Vardannè " "	Dagomyss " "
Dagomyss " "	Sótcha " evening.
Sótcha " "	Adler " night.
Adler " "	Sandryptch ,, midnight.
Sandryptch " "	Gagry, " after mid-
Gagry " "	night.
PytzoundaTuesday, "	PytzoundaTuesday, at dawn.
Gadaoutt " "	Gadaoutt ,, morning.
Soukhoum-	Soukhoum-
Kaleh " night.	Kaleh " noon.
	PotiWednesday, at dawn.

¹ Should the Straits of Kertch be frozen over, the Steamer will proceed from Theodosia to Anapa on Saturday, at 10 P.M.

THE CRIMEAN PORTS TO ODESSA (Winter Itinerary).

30th October to 20th March; one departure weekly.

	TheodosiaMonday, 4 P.M.
Theodosia , 8 P.M.	YaltaTuesday, at dawn.
YaltaTuesday, 8 A.M.	Sevastopól " 2 P.M.
Sevastópol " 3 P.M.	Eupatoria ,, 7 P.M.
Eupatoria ,, 8 P.M.	OdessaWednesday, at noon.

THE PORTS OF THE CAUCASUS 1 AND OF THE CRIMEA TO ODESSA (Winter Itinerary).

30th October to 20th March; one departure weekly.

BatoumThursday, 6 P.M. Sou	ukhoum-
Soukhoum-	KalehFriday, at dawn.
kalehFriday, at noon. Ga	daoutt, "afternoon.
Gadaoutt ,, after loading. Pyt	tzounda " evening.
Pytzounda " Ga	gry " "
Gagry " " Sar	ndrỳptch " night.
Sandryptch, ,, Ad	ller " midnight.
Adler, " Sót	tcha ,, aftermidnight.
Sótcha " " Da	agomyss Saturday, 4 A.M.
DagomyssSaturday, " Va	ırdannè " at dawn.
Vardannè " Pse	ezouápe " morning.
Psezouápe " " To	ouapse, at noon.
Touapse, " Djo	ouba " afternoon.
Djouba " " No	ovorossiskSunday, 4 A.M.
NovorossiskSunday, at dawn. An	napa, " at noon.
Anapa, after loading. Ke	ertch " 6 P.M.
KertchMonday, 9 A.M. Th	neodosia Monday, 4 P.M.
Theodosia , 8 P.M. Ya	altaTuesday, at dawn.
YaltaTuesday, 8 A.M. See	vastópol " 2 P.M.
Sevastópol , 3 P.M. Eu	ıpatoria " 7 P.M.
Eupatoria , 8 P.M. Od	dessaWednesday, at noon.

When the weather is foul off the coast, passengers at Poti for the Crimea and Odessa are sent in a Tender to Batoum, where they turn over to the Steamer that leaves direct for Soukhoum-Kaleh. In such cases, the Tender leaves Poti on Wednesday morning.

III.

DESCRIPTION OF A SKULL FROM A TOMB OF PANTICA-PÆUM, BY PROFESSOR BUSK, F.R.S.

The skull is that of an elderly or old man. The bone is extremely porous and friable, and a considerable part of the base is broken away. Most of the teeth have been retained during life, the only deficient ones being three of the lower molars. Those remaining are worn flat, and are mostly, but not all, free from caries.

The chin is well formed, and the face orthognathous.

In the lateral view the frontal sinuses project considerably, and above them the frontal outline, though low, is evenly rounded. In the vertical region the outline is evenly arched, and the occiput is somewhat projecting. The mastoid are largely developed, and the greatest width of the skull is at the base of the mastoid processes.

In the occipital view, the skull is compressed on the sides, but not at all pyramidal.

The cranium is :-

7"·1 long,	5′′′4	broad,	and 5".	4 high–	-giving a	
Cephalic Index		•	•		•	.760
Altitudinal .		_			_	.760

The broken condition prevents the measuring of the cubic contents, but on the whole the skull is of rather small size for a male, and does not convey the impression of its having belonged to a highly civilised race, but rather the reverse. It does not appear to exhibit any Mongolian or Tatar characters.

IV.
POTI-TIFLIS RAILWAY.

Poti to Tiflis				Tiflis to Poti					
Dis- tance in versts	Stations		Passen- ger Train	Dis- tance in versts	Stations		Passen- ger Train		
14 35 61 90 118 130 139 146 158 167 173 177 201 218 232 244 258 269 279 289	Poti (dep. A. M.) Tchalodydy Novo Senaky Samtredy Koutaïs Kvyryly Dzeroully Byelagory Legvany Bejetouban Pony Souram Mihaïlovo-Kashour Karely Gori Grahaly Kaspy Ksanka M'zhett Avtchaly Tiflis (arr. P. M.)	· · · · · · · · · · · · · · · · · · ·	6. 6. 35 7.36 8.37 9.44 10.55 11.34 12.27 12.29 over the pass 5.54 6.12 7.8 7.52 8.22 8.59 10.	10 20 31 46 58 71 88 112 116 122 131 144 150 159 172 200 229 254 275 289	Tiflis (dep. P.M.) Avtchaly M'zhett Ksanka Kaspy Grahaly Gori Karely Mihailovo-Kashoury Souram Pony Bejetouban Legvany Byelagory Dzeroully Kvyryly Kvyryly Koutais Samtredy Novo Senaky Tchalodydy Poti (arr. P.M.)		9.30 9.55 10.35 11.6 11.59 12.26 1.8 1.47 2.47 over the pass 7.55 8.45 9.15 9.52 10.58 12.8 1.15 2.15 3.6 3.40		

V.

METEOROLOGICAL TABLE, FROM RETURNS MADE AT

THE OBSERVATORY, TIFLIS.

Stations	Altitude above the	Mean Temperature (Réaumur)					Annual rain and snow fall in
	sea in feet	Annual	Winter	Spring	Summer	Autumn	English inches
Tiflis	. 1343	9.9	+ 1.0	9.4	18.6	10.8	18.94
Erivan	. 3220	9·3	-5·7 -2·7	+ 9.5	19.8	+ 11.3	6.08
Lencoran .	70	11.2	+ 3.7	10.5	19.5	12.6	32.37
Shemaha .	. 2230	9.1	- 2·3	9.7	18.4	10.2	14.96
Shousha .	. 3860	7.2	+ 1.0	6.0	14.6	7:3	20.79
Bakou Derbent .	53	11.3	+ 3.2	9·1	19.8	13.5	9·82 14·88
Temrouk .	. 80	8.5	-08	7.7	18.0	8.9	14 00
Piatigorsk .	. 1850	6.8	-2.8	6.8	15.8	7.5	21.58
Goudaour .	7327	3.3	-3.8	2.3	10.1	4.9	
Koutaïs Redoutt-Kaleh	470	11.7	+4.3 +2.1	11.1	18.0	13.4	61.39
Poti	30	11.8	+ 5.3	10.2	17.9	13.3	64·31 62·34
Gagry	. 50	11.3	+5.3	10.9	17.2	11.8	34
Byeloy Kloutch	. 3787	7.6	-0.1	6.3	150	9.2	
Alexandropol	. 5010	4.3	-7.3	3.8	13.8	6.4	¹ 4.68

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VOL. II.

VI.

NOTICE ON THE WINES OF TRANSCAUCASIA!

The vine is found in Transcaucasia at an altitude of 3,000 feet above the sea, growing in remote and inaccessible places, where it is difficult to suppose that it was planted by man. The grape constitutes one of the chief aliments of the natives, especially of the Mussulmans, who enjoy it with their tchourekeby, 'bread'; and wine is consumed by the Christians who find it at all the doukanns, where their simple wants are satisfied. The culture of the vine is the favourite pursuit of the various populations, the plant growing best in the misty parts of Mingrelia, Imeritia, and Gouria. It spreads from the southern slopes of the great range over the rich valley of Kakhety, towards the governments of Elyzavetopol, Erivan, and Bakou, reaching to the shores of the Caspian, where it is of small growth and creeps on the ground.

The climate in the last-named districts is more propitious to the rearing of the vine for the purpose of making wine than in the government of Koutaïs, where dense forests on the mountains attract the Black Sea mists, so that the wine produced there is usually thin and acid, and not fit for keeping. Its best sorts are the Sodjavah' of Gouria and the Adjalej of Mingrelia. The richest vineyards are in the valley of Alazan, which extends to 150 versts at its widest part, is 16 versts broad at Telav, and 36 versts at Sygnah. They yield annually 2,000,000 vedros of the best wine known as that of Kakhety, red and white, aromatic and of agreeable flavour; the wine of Sygnah, called Tzynodal, being superior to that of Telav.

In Elyzavetopol, where the climate is favourable, the quality of the wine is good but the yield is not great. The grapes of Erivan, especially the Muscat, are excellent; and the wine, which is stronger and sweeter than

¹ Communicated by M. Peter Mouromtzoff, of Bakou. Olcherk vynadyelya Karkaw, Tiflis, 1875, is a new work on the cultivation of wine in the Caucasus.

² The government of Koutaïs includes the provinces of Imeritia, Mingrelia and Gouria.

that produced in other provinces, is much esteemed. At Shemaha, Matrasy, and other places in the government of Bakou is produced the Matrasynsky, a sweet wine when new, but which improves greatly by keeping.

Grapes are gathered in September and October. Needy proprietors gather early, and make the most wine in proportion to the size of their vineyards, but it is poor and fit only for immediate consumption. The October vintage, by which time the grape has thoroughly ripened, yields a fuller and more aromatic wine, but in smaller quantities, which never will stand keeping. The leaves, that cluster about poles six feet or eight feet in height, are at this season of every shade of green, turning to yellow and red. The fruit is equally striking in appearance, for the M'tzovany, R'katzytely, and Boudeshoury, of various forms and colour, black, dark red, amber, or pale green, are planted indiscriminately, the Soperany only, a red grape, growing separately. It is employed in the colouring of wine, turning the white to a golden tint, and changing the red to dark purple. As they gather, the pickers take care to make a good selection of the fruit for drying at their homes.

The grapes are pressed, and wine is stored under cover of rude constructions of stone roughly roofed over, called *maranya*. Huge narrow-mouthed earthen tubs, seven or eight feet in depth, after being well coated with whitewash, are buried in the earth where the soil is driest, to receive the juice from the wine-presses placed over them. The press is of brick or stone kept whitewashed, but the poorer people are content to use a pierced trough, in which the grapes are crushed with a staff.

A month before the kvevry, or earthen tub, is required for use, the inside is well rinsed with fir and juniper branches that have been soaked in water. When filled, the pulp is put in to preserve the wine, a tight-fitting wooden cover, secured with clay, closes the jar, and the process of fermentation which extends over several days takes place through a pipe in the cover. A small mound of earth marks where the kvevry is buried.

The largest tubs are made on the spot, and baked in furnaces specially prepared to receive them; they contain from 100 to 200 vedros, but some, it is said, will hold 800 vedros. The average cost of a kvevry is fifteen roubles.

New wine is called *madjary*, and is employed in the preparation of *badaga*, a favourite sweet dish. Fruit soaked in *madjary* becomes *tchourch'hely*. Sometimes smooth planks are smeared over with *madjary* which is left to dry, and the substance being peeled off is called *tatara*.

The occasion is one of solemnity when the tasting of wine takes place

in the maranya, at a table to which guests from a distance are invited. If the wine is pronounced unfit, it is left to ferment for the second time; but if good, the pulp is at once removed to be used in the distillation of spirits, and the wine is baled out with tchapa, copper vessels. One half the contents of the tub being usually clear and of good flavour, is at once disposed of for immediate consumption; the remainder is left for a short time only, to settle, and is afterwards poured into small jars holding a tounga (five bottles), for wine will not keep after having been exposed to the air. If tubs are left unopened, it will preserve for some years.

Wine is usually sold wholesale in Kakhety. From kvevry it is transferred to bourdyouky, bullock skins turned inside out, after having been well rubbed over with naphtha, which imparts an exceedingly disagreeable flavour to the first liquor it receives. The largest skins contain 54 pouds.

When the *bourdyouk* is prepared, it is laid on its back, the legs being in the air; and any person who chances to pass by while it is being filled, has the right to enter the *maranya* and taste the wine.

There is no export trade, but a small quantity of the wine of Kakhety is sent annually to Moscow.

VII.

ANCIENT GRAVES AT M'ZHETT.

Having obtained the necessary sanction from the authorities, and permission from the proprietor of the land, I opened six graves at M'zhett, with the following results:—

First Grave.—Depth of soil, 2 feet 4 inches. Came to two small stone slabs. Upon their removal was disclosed a child's grave formed of six sepulchral bricks, two being upon each side, and one at either end. This little grave—length 3 feet 6 inches, width 14 inches—was filled with earth, and lay east and west. At the east end was a portion of cranium. Body had been laid full length. Near the cranium were composition beads for a necklace; small bronze ring also found. Unable to bring away bones, owing to condition. The term 'sepulchral bricks,' is employed advisedly, such bricks having been found in these graves only, and appear to have been extensively employed for the purpose.

Second Grave.—Depth of soil, 3 feet. Came to three large sandstone slabs, close and well-fitting. Grave full of earth and stones, some of the latter being large fragments. At east end had been undoubtedly interred a body in a seated posture. Portions of cranium well to the front and near the end of slab; upon carefully removing the earth, came to vertebræ of the neck, then to portions of ribs, then to sternum, and finally, the femurs, which were lying close up to a corner. At west end, remains of four full-grown bodies, of a youth's, and of a child's. I have been guided here chiefly by the crania. These bodies must have been huddled in, and

Presented to the Anthropological Institute. Of one of these skulls (see plate p. 182), now at the Royal College of Surgeons, Professor Busk has observed that it was a well-marked example of the so-called 'macrocephalous' crania of Georgia and the countries round the shores of the Euxine. These skulls, whose deformation precisely resembles that of the so-called Titicaca skulls from Peru, have formed the subject of an excellent monograph by Professor V. Baer,* and they are of particular interest as affording an

^{*} The learned Professor probably refers to Mém. de l'Acad. Imp. des Sciences de St.-Petersburg, tome ii. No. 6, 1860.

buried at one time. No relics; found several small pieces of obsidian, shaped like sharp flint tools, as also pieces of mixed matter which had passed through fire—a conglomeration of calcined bones, wood, stone, &c. Length of grave 5 feet 3 inches, width 2 feet 4 inches, depth 2 feet 4 inches.

Third Grave.—Head slab, showing very slightly above the surface. Covering slabs had been probably taken away at some remote period; soil excavated, 14 inches. Came to six sepulchral bricks, laid flat and loosely; upon carefully removing the earth, found at the east end, remains of a seated figure and of a child, a small bronze ring, and portions of iron ornaments, also fragments of glass bottles. At the west end, were some remains, recumbent. Length of grave, 5 feet 10 inches, width 3 feet, depth 4 feet 8 inches.

Fourth Grave.—Immediately beneath the surface were remains, recumbent. Head, east. Immediately beneath, three huge irregularly shaped slabs. One skull at the east and one skull at the west end. Unable to determine position of bodies. Portion of bronze pin, head of pin in gold, fragments of glass. Length of grave, 5 feet 10 inches, width 2 feet 6 inches, depth 7 feet.

Fifth Grave.—Depth of soil, 3 feet. Came to two large, evenly fitting slabs—one slab split. At east end, remains were in a recumbent position; two bronze hair-pins (similar hair-pins, in silver, are worn at the present day in Georgia), portions of iron ornaments, and fragments of glass bottles. At west end, seated remains; both femurs close up to a corner, as in No. 2 grave; found a small flat sun-dried dish of the coarsest make. Length, width, and depth, as No. 2.

Sixth Grave.—Close to the surface, and had been disturbed at some remote period.

With the exception of No. 1 grave, these tombs were all alike, being formed of four large slabs of sandstone for the sides and ends, covered with two or three smaller slabs—the bottoms being the natural soil. The largest grave opened by Mr. Beiern was double—one grave being above the other, each measuring, length 8 feet 2 inches, width 3 feet 6 inches,

instance of the persistence of the same custom of deformation from before the time of Hippocrates to very near if not quite to, the present day; whilst at the same time it has been common to Western Asia and Western South America; a circumstance that perhaps might be regarded to some extent as favouring the views of those who advocate the hypothesis that America was at any rate partly peopled from the older continent.

depth 4 feet 8 inches. The burial-ground extends over a surface of about four to five acres, at the foot of a hill range.

The objects found by Mr. Beiern were sent to St. Petersburg, and consisted of ornaments in gold, bronze and iron, coral, ivory, and mother-o'-pearl. One small silver vase, having the triumphs of Hercules in relief, excited universal admiration, and must have belonged, from its design and ornamentations, to an epoch of high Grecian art. It was in poor condition.

Reported in The Journal of the Anthropological Institute of Great Britain and Ireland.

April and July 1874, vol. iv.

VIII.

SUMMARY OF MINING AND MINERAL BEDS IN TRANSCAUCASIA. FROM THE REPORT OF THE OROGRAPHER,
LYTYOFFSKY. 1873.

Locality	Ore, &c.	Locality	Ore, &c.
In Government and		SYGNAH' (continued):	
DISTRICT OF TIFLIS:		Tchobandagh .	naphtha
Tchatah'h	iron	Kapytchee	coal
Dambloud	copper	Kadourma	••
Diayory	,,,		l "
Yagan	,,	To Company and	
Kogoss),	In GOVERNMENT AND DISTRICT OF ELYZA-	
Kerynje	"	VETOPOL:	
Sokdar	11		
Koshakkar	"	Nygny-Dashkesalo	cobalt
Zaemanlou	,,	Nygny-Dashkesan	iron
Zamanlou	,,	Bayann	"
Alvery	"	Koushshtchy .	٠,,
Shamblouk	,,	Bayann	alum
Ah'htall	,,	Koushshtchy .	,,
		Zaglyck	,,
In District of		Mahman	
TELAV:		Sampass	copper
Matchhaoury .	copper	Goulyatack	,,
Ahatys-heoba .	"	Nygny-Dashkesan	,,
Mt. Kelaour-serv .	,,	Kedabeg	"
Tchytchak	"	Shammhorr	,,
Koutzehoua.	"	Bashkent montan.	"
Soboryo	"	Tcherdalou	"
Shvyndouvan .	,,		
Shouagherys .	naphtha	In District of	
Botchermyss-tavy.	,,	Kasak'k:	
Botcherma	,,	Armoutlouh'h .	copper
Botko	brine spring	Kourann	,,
Gamborry	coal	Delyjann	,,
		1 "	,
In DISTRICT OF		THERE ARE INDICA-	
Sygnah':		TIONS AT	
Tcheremy	naphtha		
Velystsyhy	- ,,	Koushshtchy of .	copper
Ahashtchene .	,,	Sagoutly ,,	,,
Jemyty	"	Bakshyk ,, .	"
Kaounaoury .	,,	Myrzyk ,, .	,,
Kakopety	,,	Zournabad ,, .	.,,,,
Nabambreby .	,,	Bayann ,, .	argentiferous lea
Kapytchee	,,	Seyphaly ,,	lead
Baïdah	,,	Nouzgher ,, .	١,,

IX.

SONG OF THE NEW BRIDE.1

Little threshold, be thou not shaken;
It is for me to be shaken,
To bring lilies.

Little plank, be thou not stirred;
It is for me to be stirred,
To bring lilies.

Little ground, shake thou not; It is for me to be shaken, To bring lilies.

Little tree, tremble not;
It is for me to tremble,
To bring lilies.

Little leaf, be thou not thrown down;
It is for me to be thrown down,
To bring lilies.

Sun, arise not;
It is for me to arise,
To bring lilies.

Sun, circulate not;
It is for me to circulate,
To bring lilies.

Moon, arise not;
It is for me to arise,
To bring lilies.

Moon, circulate not;
It is for me to circulate,
To bring lilies.

Stars, sparkle not;
It is for me to sparkle,
To bring lilies.

Crane,² cry not;
It is for me to cry,
To bring lilies.

Mamma, weep not;
It is for me to weep,
To bring lilies.

Papa, weep not;
It is for me to weep,
To bring lilies.

Brother, weep not;
It is for me to weep,
To bring lilies.

They had deceived the mamma with a knitting-needle and a ball: They had deceived papa with a cup of wine:

¹ Armenian Popular Songs, by the Rev. Leo M. Alishan, D.D., Venice, 1852.

^{*} The crane, the stork, and the partridge, are the favourite birds of the Armenian poets.

They had deceived the brother with a pair of boots:

They had deceived the little sister with a finger of antimony.

They have loosed the knot of money

And detached the girl from her grandmother.

Mother, sweep thou not the little plank

In order that the little trace of thy girl may not be effaced:

Let a little memory remain to thee

In order that thou mayest fill the wish of thy soul.

They passed with a sieve the raisin

And filled the pockets of the girl,

And they put her on the foreign way!

A SONG ON THE BRIDEGROOM.

Blessed be the merciful God; Blessed the will of our Creator (thrice). We have united, we have finished, We have placed the Cross over them (thrice). Go and seek the father of the king,1 Let him come and prepare the feast: Let him bend his knees before the holy altar: All good and prosperity to our king (thrice). Go and seek the mother of our king, Let her come and bend her knees before the holy altar: All good and prosperity to our king. Go and seek the brother, (sister, &c.). Go and seek the crane from the desert; Let him come and sit and observe: Let him bend his knees before the holy altar: All good and prosperity to our king. Go and seek the duck from the lake; Let him come and sit and observe: Let him bend his knees before the holy altar: All good and prosperity to our king.

¹ The bridegroom is called king among the Armenians.

Go and seek the partridge from the hill; Let him come and sit and observe: Let him bend his knees before the holy altar: All good and prosperity to our king.

ANSWER.

To our king became flowers of flowers (thrice).

—What sort of flower must we give him?

The flower of flowers which becomes him is the balsam:

Because it blossoms and flowers together.

The flower of the flowers which becomes him is the snow-bell.

The flower of the flowers which becomes him is the everlasting.

The flower of the flowers which becomes him is the pomegranate,

(The lily, the rose.)

ANSWER.

By the help of the holy Precursor, yes by his help There came a king with a face like a cross.

ANSWER.

Our king was crossed, our king was crossed; His fez 1 was red, his sun was green.
Our king was crossed, our king was crossed; His turban was red, his sun was green.
Our king was crossed, our king was crossed; His tunic was crossed, his sun was green.
Our king was crossed, our king was crossed; His apple 2 was red, his sun was green.
Our king was crossed, our king was crossed; His cloak was red, his sun was green.
Our king was crossed, our king was crossed; His cape was vari-coloured, his sun was green.

- ¹ Cap of red cloth worn by the Turks and many Oriental people.
- ² The bridegroom holds an apple in his hand during the ceremony of marriage. We read, curiously enough, in Herodotus, I., of the Babylonians in Armenia, that 'every man has a ring with a signet, and a staff curiously wrought, on the top of which is placed either an apple, a rose, a lily, or an eagle, or some other thing.'

ANSWER.

Arise, let us go and meet him, That he may not be offended.

ANSWER.

That large heap, that large large heap, what is it? That large heap it is the provisions of the village. The lion is roaring, look who is it? The lion is roaring, it is the doctors. The partridge is chirping, look who is it? The partridge is chirping, it is the priests. The sparrow is warbling, look who is it? The sparrow is warbling, it is the deacons. Who is he like a large column among them? That large column is the father of the king. Who is she who has the headdress of cotton with a hole in it? That of that headdress of cotton with a hole in it, is the mother of the king. What is that bright star behind them? That bright star behind them, is the queen. That brush behind the door, who is it? That brush behind the door, it is the servants. The hound came with the bag in his mouth, who is it? The hound came, with the bag in his mouth, it is the collector of the village. The mouse covered with flour came, who is it? The mouse covered with flour came, it is the miller.

ANSWER.

We have praised, yes we have praised, yes finished, We have placed the Cross over them.

X.

ASCENT OF MOUNT ARARAT.

To the Editor of the Times.

On the 11th inst. a party, consisting of Major Alick J. Fraser, the Rev. Walter Thursby, Mr. James Theobald, jun., of Winchester, Mr. John Evans, of Darley Abbey, Derbyshire, and myself, started from Bayazid on this new expedition. We were accompanied by two servants and a zaptieh, or native policeman; and by the kindness of the Kaïmakan, Hadjee Mustapha Effendi, we were consigned to the special charge of Issak Bey, a chief of the Ararat Kurds, under whose safeguard we had nothing to fear from the plundering habits of his followers. At Bayazid we had provided ourselves each with a stout pole between five and six feet long, furnished with a spike at one end and a hook at the other.

Crossing the plain of Ararat, we commenced the ascent through a wide ravine, enclosed between vast ridges of volcanic rock. For three hours we wound our way through rugged defiles, occasionally traversing fertile plateaux, verdant with growing crops of wheat and barley. Our surefooted little horses, accustomed to this sort of work, picked their way through the most breakneck places, and brought us in safety to the black goat's-hair tents of our host, which were pitched on some pasture lands on the southern slope of Greater Ararat, about 8,000 feet above the level of the sea. Hither the Kurds resort in summer with their flocks and herds, returning to the villages of the plain at the approach of winter.

A portion of the chief's tent was set apart for our use; the floor was covered with gay-coloured carpets, a fat sheep was killed, and everything was supplied that Kurdish hospitality could suggest.

At 3 o'clock next morning, we were on the move, all except Mr. Thursby, who, to our regret, was obliged by indisposition to remain in the tent. Three hours of continued ascent on foot brought us to the base of the cone. Here Major Fraser bore off to the south-east, and took a line of his own, while Mr. Theobald, Mr. Evans, and I commenced the ascent on the southern side, keeping to the snow, which presented an unbroken surface to the very summit.

To my two friends, who are experienced Alpine climbers, this was easy work, but it soon began to tell unfavourably on my unaccustomed limbs. For a time we kept pretty well together; by degrees, however, Mr. Theobald began to forge ahead, followed by Mr. Evans, while I brought up the rear as well as I could. But my strength was fast giving way, and when about half-way up the cone, I found myself utterly unable to proceed any farther. Accordingly, there being no alternative but to descend, I sat on the snow and shot down with the velocity of an arrow, undoing in a few minutes the laborious toil of nearly three hours. This was a keen disappointment, amply repaid to me however, as will appear by-and-by.

At the foot of the cone I found Issak Bey, who with a couple of his people had come out to watch our progress. He looked on my failure as a matter of course, and seemed to think the others, too, must soon give in; but no, up they went higher and higher, his interest and surprise keeping pace with their ascent.

For some hours we watched their upward course, the sharp naked eye of the Kourd plainly discerning what I was able to see only with the aid of a telescope. At length, at 1.45, Mr. Theobald crowned the summit. Great was the astonishment of the chief. 'Mashallah!' he exclaimed, 'God is great!—What wonderful people these English are; a few of them come here, and without any difficulty walk to the top of the holy mountain, a thing that never was done by man before. Wonderful, wonderful!'

At 2.50, Mr. Evans reached the summit. He and Mr. Theobald made the descent together, by the same track that they ascended, and returned to the tents about sunset.

We must now follow the movements of Major Fraser, who, as already stated, took a line of his own. Not being accustomed like the others to snow work, he chose a ridge of stone, which led up about two-thirds of the ascent. Over this he made his way without much difficulty, and then, taking to the snow, he patiently toiled upwards till within a few hundred feet of the summit. Here, in attempting to cross over to what appeared a more practicable line, he slipped on some thinly-covered ice, and, losing all control over himself, he shot down with fearful velocity, now head, now feet foremost, over a space of about nine thousand feet. By wonderful efforts and presence of mind, he succeeded in arresting his perilous descent, and, scrambling with difficulty to a rocky ridge that protruded above the snow, he climbed over it with immense labour; and thus recovering his lost way, he won the height about 3.30, having been thrown back full three hours by his mishap. He descended on the traces of Messrs. Theobald

and Evans, and regained the tents at midnight, having been about twenty hours on foot.

On the 13th about 2 P.M., Mr. Thursby and I started from the tents accompanied by two Kurds, carrying rugs, great-coats, and a small supply of provisions. We proceeded slowly and leisurely until we reached about one-third the ascent of the cone. There we were obliged to dismiss the Kurds, who, from religious fear, refused either to proceed farther, or to spend the night on the mountain; but, to ensure their return in the morning for the rugs &c., we thought it expedient to retain their arms, the dearest possession of these nomade people.

As we had neither of us much fancy to try the ascent by the snow, we chose a new line of our own over a rocky surface, facing nearly due south, which the wind and sun had bared nearly to the summit.

Left now to ourselves, we selected a spot to pass the night, piled up stones to windward as a shelter against the cold, and, having dined heartily, we made ourselves as comfortable as possible. We saw the sun set in indescribable glory, throwing the shadow of the vast mountain far away over Georgia and Aderbijan, and even darkening the distant haze of the eastern horizon.

Wrapping ourselves in our rugs, we passed the night as well as could be expected, and at peep of dawn on the 14th we resumed the ascent. It certainly was toilsome and slow, but was, nevertheless, satisfactory.

From an elevation of about 14,000 feet above the sea we saw the sun rise in unclouded majesty, lighting up simultaneously to our view vast tracts of the Russian, Persian, and Turkish empires; that was a glorious sight never to be forgotten.

About 1,200 feet from the summit we came upon an oak cross that had been fixed there in the rock by Professor Abich in the year 1845; it was in perfect preservation, and the inscription, in Russian characters, was still legible.

This was the most difficult part of our ascent, the obstructions were frequent, and the climbing at times perilous; but caution and perseverance enabled us to overcome everything, and at 9 A.M. we had the satisfaction of standing on the highest point of the mountain. Here I stuck to the hilt in the snow a kama, or short double-edged sword, which we found at the foot of Abich's cross. Here also, as loyal Britons, we drank the health of our beloved queen in brandy. Her Majesty will perhaps deign to accept this expression of allegiance on considering that here is probably the first name that has been pronounced on that solemn height since it was quitted

by the great patriarch of the human race; for no record or tradition exists of the ascent having ever been made before, although repeatedly tried by men of different countries, both European and Asiatic. Professor Abich made several attempts, but failed in all, as is proved by the position of the cross, by the testimony of the natives, and even by the confession of his own countrymen.

We descended on the tracks of the others, and got back to the tents, about 4 P.M.

The whole surface of Mount Ararat bears evidence of having been subjected to violent volcanic action, being seamed and scored with deep ravines. The rocky ridges that protrude from the snow are either basalt or tufa; and near the summit we found some bits of pumice on a spot which still emits a strong sulphureous smell.

The summit itself is nearly level, of a triangular shape, the base being about 200 yards in length, the perpendicular about 300.

The highest point is at the apex of the triangle, which points nearly due west; separated from it by a hollow is another point of nearly equal altitude, and the base of the triangle is an elevated ridge, forming a third eminence. These three points stand out in distinct relief on a clear day.

The snow on the top is almost as dry as powder, and in walking over it we did not sink more than half-way to the knees. The impression left on my mind is, that the summit is an extinct crater filled with snow. We experienced no difficulty of respiration, except being sooner blown by exertion than we should have been at a lower level. The cold was intense; and though a perfect calm prevailed at the time at the foot of the cone, as we afterwards learnt, a keen wind was blowing from the west, which raised a blinding mist of fine snow that prevented us taking any distant view.

As may be supposed, our success has created no small sensation throughout the country; the fame of it preceded us wherever we went. It was announced as a sort of wonder to the caravans travelling eastward; and the Kaïmakan of Bayazid has made it the subject of a special report to Constantinople.

From the sacred character of the mountain, and the traditions associated with it throughout the East, identical as they are with Scriptural records, I am inclined to think that a degree of importance will attach to this performance in popular estimation, beyond what is due to a mere exhibition of nerve or muscle, and this, no doubt, will tell in favour of our national prestige.

On the 15th we ascended Lesser Ararat, but this being an ordinary

affair, does not call for a detailed account. I would only observe that, perhaps, from no other spot in the world can a finer or more extensive view be obtained. This view we had the good fortune to enjoy to perfection, with a cloudless sky and clear atmosphere.

To save your readers the trouble of referring to a gazetteer, I may state that the summit of Greater Ararat is 17,323 feet above sea-level, and 14,300 above the plain: from base of cone to summit may be above 6,000 feet.

Lesser Ararat is 13,093 feet above sea-level.

ROBERT STUART, Major, Special Service Asia Major.

ERZEROUM: July 26, 1856.

XI.

ITINERARY OF STEAMERS BETWEEN ASTRAHAN¹ AND THE PORTS OF THE CASPIAN SEA.

ASTRAHAN TO ASTRABAD AND BAKOU.

DEPARTURES.	ARRIVALS.
AstrahanWednes. and Sat.	PetrovskFri. 3 A.M. and Mon.
9 A.M.	9 A.M.
PetrovskFri. 8 A.M. and Mon.	DerbentFri. 3 P.M. and Mon.
12 A.M.	6 р.м.
DerbentFri. 8 P.M. and Mon.	BakouSat. 5 P.M. and Wed.
9 P.M.	5 A.M.
BakouSun. 12 P.M.	LencoranMon. 2 P.M.
	AstaryMon 7 P.M.
LencoranMon. 5 P.M.	EnzelyTues. 7 A.M.
AstaryMon. 12 P.M.	MeshedesserWed. 7 A.M.
EnzelyTues. 12 A.M.	AstrabadWed. 7 P.M.
MeshedesserWed. 11 A.M.	MeshedesserFri. 3 A.M.
AstrabadThurs. 3 P.M.	EnzelySat. 3 A.M.
MeshedesserFri. 9 A.M.	AstarySat. 12 A.M.
EnzelySat. 6 A.M.	LencoranSat. 6 P.M.
AstarySat. 3 P.M.	BakouSun. 12 A.M.
LencoranSat. 9 P.M.	
BakouTues. 9 A.M. and	Derbent
Thurs. 6 A.M.	12 A.M.
DerbentWed. 9 A.M. and Fri.	Petrovsk
6 р.м.	6 а.м.
PetrovskWed. 9 P.M. and Sat.	AstrahanFri. and Mon. after-
9 A.M.	noon.

¹ The departures from Astrahan and arrivals at that port of the sea-going Steamers, coincide with the arrivals at Astrahan and departures therefrom of the company's river hoats.

FROM ASTRAHAN TO BAKOU AND KRASNOVODSK, FORTNIGHTLY.

DEPARTURES.

Astrahan	.Saturday, 9 A.M.
Bakou	.Friday, 9 A.M.
Krasnovodsk	.Sunday, 12 A.M.
Bakou	.Thursday, 6 P.M.

ARRIVALS.

Bakou	Wednesday, 6 A.M.
Krasnovodsk	Saturday, 12 A.M.
Bakou	Monday, 3 P.M.
Astrahan	Monday afternoon.

FROM ASTRAHAN TO ALEXANDROVSK AND PETROVSK, WEEKLY.

DEPARTURES.

Astrahan.......Monday 6 A.M. Alexandrovsk...Thursday, 3 P.M. Petrovsk......Saturday, 3 P.M. Alexandrovsk...Monday, 3 P.M.

ARRIVALS.

Alexandrovsk...Wednesday, 9 A.M.
PetrovskFriday, 3 P.M.
Alexandrovsk...Sunday, 3 P.M.
Astrahan......Wednesday, 6 P.M.

The steamboat will touch at Gouryeff four times during the season, upon its return from Petrovsk to Astrahan.

DEPARTURES.

Petrovsk	Saturday, 3 P.M.
Alexandrovsk	Monday, 6 а.м.
Gouryeff	Wednesday, 6 P.M.
Alexandrovsk	Friday, 6 A.M.

ARRIVALS.

Alexandrovsk	.Sunday, 3 P.M.
Gouryeff	.Tuesday, 9 A.M.
Alexandrovsk	Thursday, 9 P.M.
Astrahan	Sunday afternoon.

XII.

WORDS IN THE DIALECT OF THE SWANNY.

Show us the way	Shouk lamtvên	Sugar	Shakar
to		Salt	Djymm
We want to pass	Ametchou lyrd?	Oil	Zyett
the		A knife	Ghyatch
Night	Makou básy	A kynjàl, or dag-	Hanjarr
Light a fire	Lemesk ahàsh	ger	
Bring some	Kamyéktt	God	Ghermett
Wood	Zyeck	A church	Lakmy
Water	Lytz's	Church relics	Vartch'h'lyss gan-
Wine	Ghouynall		dzer
Grass	Moutzwall or Lat-	A hut	K'horr
	chekh'	A man	Márè
Hay	Tchemm	A woman	Zouràl
Milk	Lydgye	A boy	Bebsh
An ox	Hann	A girl	Dyna
A sheep	Gholàk	A horse	Tchaógge
Meat	Lyegh'ou	Luggage, or ef-	Gandzer
Beef	Lyegh'ou hann	fects	
Mutton	Lyegh'ou gholàk	The devil	Mabghyar
A calf	Ghounn	Snow	Shtour
Veal	Ghounn lyegh'ou	Rain	Oush
A fowl	Katall	Sun	Mysh
Eggs	Lygrée	Moon	Doshtoull
Bread	Déar r		

DAYS OF THE WEEK.

Sunday	Moushladeh'k	Thursday	Tzash
Monday	Deshdysh	Friday	Ouebysh
Tuesday	Taghash	Saturday	Sammtynn
Wednesday	Dioumash		

NUMERALS.

One	Eshhou	Forty	Ourynervesht
Two	Yory	Fifty	Ourynervesht-yesht
Three	Semy	Sixty	Soumynervesht
Four	Oueghetouh'k	Seventy	Soumynervesht-
Five	Ouogousht		yesht
Six	Ouskvà	Eighty	Aräesht or Oshtou-
Seven	Yshgouydd		hervesht
Eight	Arà	Ninety	Tch'harayest or
Nine	Tch'hara		Oshtouhervesht-
Ten	Yesht		yesht
Twenty	Yervesht	One hundred	Ashyr
Thirty	Yervesht-yesht		•

XIII.

DISTURBANCES IN SWANNETY IN THE SUMMER OF 1875.1

In April 1875, a despatch reached the Chief of the District of Swannety² from the Priestav of the Valley of the Ingour, who reported that the 'Independent Swanny' were opposing, by all means in their power, the survey of the valley which had been ordered with the view of equalising the landtax, and that they refused to recognise his authority. The Chief of the District replied by sending, for the information of the Swanny, an explanation in detail of the new law, which should not have given rise to the least discontent, the object being not to impose additional taxation, but rather to change what had virtually been a capitation tax to a tax on land, in just proportion to individual possession.

Scarcely were the contents of the Chief's letter made known, than the Priestav was under the necessity of sending another despatch, in which he represented that neither the letter of explanation nor the order to suspend the survey was effectual in tranquillising the mountaineers, who had in the meantime been excited to open rebellion by three ambitious men, Kazboulatt Shervashýdze of the commune of Moulachy, Ghenedrouh Pardjahè of the commune of Lataly, and Konsav, a son of Kazboulatt, on the pretence that the survey of their territory had been ordered for the purpose of eventually depriving landowners of whatever might be considered an excess of land in their possession, that cattle and domestic animals might be numbered and taxed, and that the younger members of families were to be carried away and pressed into military service. 'And the people,' the Priestav added, 'have all assembled before the image in the ancient church of Kvyrykỳ, to swear that they will unite and resist Russian oppression to the last drop of their blood.'

The Chief now applied to the governor of the province,³ resident at Koutaïs, for permission to proceed with a sufficient escort of Cossacks to

¹ Communicated by an officer in the expedition.
² Col. Theo. Hrinewsky.

³ M. Malafyeyeff, Conseiller d'Etat, successor to General Count Levaschoff, A.D.C.

the valley of the Ingour, to expose to the disaffected the untruthfulness of the reports spread among them, and to disapprove their conduct; but a third courier following quickly upon the second, brought the intelligence that a large proportion of the male population had invested Betcho and was seeking to provoke the garrison to hostilities. The Priestav applied for reinforcements, as he considered the 300 militiamen of Swannety Dadyshkylyany at his disposal, and the regimental detachment at Betcho, insufficient to disperse the rebels who were strongly posted.

These proceedings having been reported to the Governor-General, his Imperial Highness directed that General Tzytovytch should proceed to the revolted district with four companies of the line, two mountain howitzers, and 100 cavalry, instructions being sent to Kabardah for 300 militiamen from the district of Piatigorsk to cross the great range and meet the General at Betcho. The Grand Duke's orders issued at Borjomm on June 4 were promptly carried out, for in forty-eight hours General Tzytovytch had assembled his force at Moury.

At Lashketty, the Chief of the District was informed that the Latpary was held by the Swanny, and upon ascending the mountain he found the pass defended by the mountaineers, who were posted behind barricades they had erected for the purpose. He at once sent Gardaphádzye, a native prince, to tell the leaders of this demonstration that they were to come to him at Lashketty, as he desired to speak to them; ten men did so the following evening, Kazboulatt Shervashýdze being of the number. told the Chief that they wished him to restrain the troops from advancing into their territory, but at the same time expressed their determination and readiness to resist them should they do so; that they would never submit to any further taxation, the tax imposed upon them in 1869 being as much as they could bear. The Chief assured them that the Government entertained no hostile intentions, and called upon them to accompany him to Moury, where they would have to make their peace with the Governor. This the mountaineers decidedly refused to do, saying that they were not at liberty to go so far from home; but they changed their minds, and on the oth were conducted before the Governor, who, after confirming what the Chief had already told them, suffered them to depart on the condition that they would counsel their countrymen to disperse immediately. The rebels were profuse in their expressions of gratitude, assuring his Excellency that they would do their best to preserve order and persuade the people to return to their homes, and then hurried away, for they were at every moment apprehensive of being detained as ringleaders of the disturbance.

It will be seen by the sequel that they were not true to their engagements.

Having allowed these Swanny ample time to get back, the Chief, attended by five native princes, his interpreter, and two mounted orderlies, proceeded over the Latpary into the valley of the Ingour, not meeting with any molestation until he neared the commune of Kala, where he was surrounded by a fully-armed, noisy, and insulting crowd. Without exhibiting the least uneasiness, he dismounted, and ordered the people to uncover as a mark of respect to himself, which, to his surprise, they immediately did. Perceiving, however, that many other armed mountaineers were hurriedly descending the heights from various quarters, he made for the hut in the village of Lalhory, in which we had passed a couple of nights the previous year, purposing to await there the arrival of the troops, taking care to make a display of the weapons available for the defence of his party—six rifles, two revolvers, and seven pistols.

On his way to the hut, the Chief was hustled in a menacing manner by the crowd which at length became so noisy, that he bid the people either go away or lay down their arms, a little speech that was received with a good deal of derision, the discharging of rifles in the air, and other hostile demonstrations; but they shortly changed their minds, for after the Chief had reached the hut, a man advanced to say that messengers from the people had somewhat to say to him. Thirty were permitted to approach, and after a long and very noisy conferency, a large majority declared that their countrymen would never disperse until the Chief sent an order to stop the soldiers from entering their country. This he assured them it was quite beyond his power to do, and that the action of the troops would depend entirely upon their own conduct.

The mountaineers now moved away in a body to consult among themselves, returning after a time in a meeker spirit, for their arrogance was changed to supplication, some even dropping on their knees to beg that the troops might be sent back, saying that what they most dreaded was the desecration of their churches (!) by the Kabardines, who are Mahomedans. So pressing were their entreaties, that the Chief began to suspect some ruse for getting rid of him; but their earnest manner ultimately prevailed, and consenting to carry their message of peace to the Governor, he left to recross the Latpary pass. That a ruse was employed he afterwards discovered to have been the case, not, however, on the part of the Swanny, but on that of the native princes with him, who, becoming alarmed at the threatening attitude of the rebels, had in secret persuaded the lawless mob that the Chief was all-powerful, and that his will sufficed to stop the advance of the troops. The trick succeeded, and the princes felt more secure as their distance from the valley increased.

The Chief met with the troops on the pass, marching to Kala, where they were encamped near the village of Davberr. As precautions were being taken against sudden attack, the rebels on the heights followed the movements of the Russians in every particular, posting pickets and sentinels to guard their approaches, and stationing sentries on their side of the torrent, where it was spanned by a bridge. That same night a few rifles were fired into the camp, and the next day was quietly spent at Kala, in expectation that the presence of the troops would induce the Swanny to disperse of their own accord. On the morning of the second day, however, seeing that the rebels maintained the same positions, the Governor sent to them the princes of Letchgoumm who found the mountaineers unwilling to treat, upon which they were informed that the troops were about to march to Betcho, and would fire into any armed bodies they might chance to meet, a threat that had the desired effect, for in lieu of hostile Swanny, the men in gangs passed on the way, pretending to be employed in agricultural pursuits or repairing the paths, until Betcho was neared, where the force already reported as molesting the little garrison, was observed on the heights between that village and Lataly.

On reaching Betcho, where the Kabardah militia had already arrived, the Chief of the District was sent to inform the rebels for the last time, that unless they returned to their homes immediately and sent representatives from each commune to the Governor, the soldiers would disperse them in the morning by force of arms. They knew the Chief, and received him with greater consideration than was shown to the princes of Letchgoumm the previous day, but his advances were not met in good spirit. They consented to make peace with the Russian Tzar on two conditions—the first being, that for their attitude in connection with the late events none should be punished, even though their conduct was not approved; and they required this treaty of peace to be written on paper, signed by the Governor, the General in command of the troops, and the Chief of the District, and delivered to them. 'As to the first of your conditions,' the Chief replied, 'time will show; as to the second, I can promise that unless you all disappear before the morning, the soldiers will make you do so.'

That same evening word was brought to the Governor that all were willing to return to their homes, and even disarm, but they asked that

the surrender of the leaders might not be insisted upon, and that none of themselves should be punished. From among the representatives of the several communes who obeyed the summons, seventy of the best disposed were detained for the space of three days, and with their assistance the number of active ringleaders was discovered to be twenty-four. Many were arrested, others gave themselves up; but a few there were who disappeared, and among them one Edav Gherghevlyány, of Lataly, who, having sent word that he should never be taken alive, went and shut himself up in his tower.

The order was now given for the troops to return up the valley, a halt being made in Lataly, that Edav might be captured. He stubbornly refused to give himself up, and at the expiration of four hours his tower was surrounded, and a howitzer placed in position. Seeing what was going on, Edav opened fire with sufficient precision to wound two Russians at the first discharge, whereupon twenty-four rounds of shot and shell completed the destruction of the upper part of his tower. Edav's friends were again sent to prevail upon him to surrender, but he persisted in keeping up a brisk running fire, until a party advanced, and in a few moments the dwelling at the foot of the tower was in flames. To another summons, Edav replied by saying, that his property, his store of corn, everything belonging to him was being destroyed, and nothing was left for him but to die. He should therefore fight to the end.

At dusk Tenghyz was ordered to advance with a ladder-party of the Kabardines to take the rebels alive, which he did, bringing away Edav, Kasva Gherghevlyany his uncle, a man named Pyko, and a woman who was found shot through the leg, and died the following day. The unhappy creature stated that she had gone to the tower to beseech Edav not to fight, and was unable to leave it again before the troops came up. Of the Russian force, three were seriously and four slightly wounded; and of the rebels, two were wounded, one being Edav himself, who declared he was quite unable to move, and had to be carried away swearing at friend and foe alike; but it was soon discovered that he had only been lightly struck on the chest by a splinter.

The morning after Edav's capture the people of Lataly hastened to assure the Governor that they should never give further trouble. They coolly told him that the instant they knew why the soldiers had stopped at Lataly, they all ascended their towers with the intention of fighting in defence of Edav; but they became so frightened at the noise made by the big gun, the first they had ever heard, that they thought it more prudent to

get out of the way, and accordingly fled to the hills. Edav's party also confessed to their alarm at the effects produced by the big gun, and said they soon discovered that their safety lay in stretching themselves at full length on the floor each time they saw smoke issue from it, for they were then struck by small stones and mortar only.

From Lataly the division returned by way of Mestye to Kala, the people they passed being unarmed, silent, and submissive in their manner. Two of the missing ringleaders having taken refuge in a tower at a village in the latter commune, determined, as Edav had been, to fight it out, instructions were left by the Governor, who had proceeded to make his report to the Grand Duke, that they were also to be captured, if possible without loss of life; but the people of Kala with one voice promised the Chief, that the men wanted would assuredly be sent to him at Lyaylyash, for they had no wish to fight, and entreated that the soldiers should be withdrawn as quickly as possible. Their word was taken, the troops recrossed the Latpary pass, and the expedition came to an end.

Of eighteen prisoners placed upon their trial, three were liberated, four were adjudged one year's imprisonment at Lyaylyash, and six were condemned to three years', one to two years', and four to five years' exile, in the government of Kharkoff, sentences that have been carried into effect, except in the case of Konsav, Kazboulatt's son (condemned to five years' banishment), who was detained at Koutaïs, until various charges brought against him, including that of murder, were fully investigated.

Kazboulatt Shervashýdze, Edav, Pyko, and Kasva, were condemned, by military tribunal, to suffer death, but three of these men having died in prison, the sentence on the survivor, Pyko, was commuted by H.I.H. the Governor-General, to five years' banishment in the government of Kharkoff.

The result of these disorders, is certain changes in the administration of the District, the most important being:

- 1. The dismissal of the Priestav, replaced by a more active man.
- 2. The troops at Betcho are to be substituted by a militia formed of the natives of the upper valley of the Ingour, under the orders of the Chief of the District and of the Priestav.
- 3. The appointment of a law-officer with the powers of a Myravóy soudya, 'justice of the peace.'
- 4. The revocation of the order for territorial survey; but the amount of annual tribute is raised.
- 5. The construction of two good roads into the District—one from the district of Sougdydy, along the lower valley of the Ingour; the other from Lashketty to Oushkoul.

XIV.

(PETRI EPISCOPI SEBASTOPOLITANI EPISTOLA AD ARCHI-EPISCOPOS ET EPISCOPOS ANGLIAE.)

REVERENDIS in Christo patribus, domino archiepiscopos Cantuariensis ¹ ex divina gratia in toto regno Angliae primati, ceterisque archiepiscopis et episcopis ejusdem regni, confrater Petrus divina permissione episcopus Sanastupolitanus inferioris Georgianae se ipsum in domino et tempore pacis abundantiæ et prosperitatis una cum ² fratribus christianis, qui prae ³ angustiis et tormentis per Saracenos coguntur dimittere fidem christianam.

Ouoniam filii tenebrarum in generatione sua sunt prudentiores filiis lucis⁴ nostris christianis in occidente ducentibus in otio dies suos, diligentibus quae sunt sua, non quae Jesu Christi, in oriente quotidie dominium christianorum diminuitur (et) conculcatur malignanter 5 agentibus Saracenis nunc proditionibus nunc promissionibus nunc tormentis nunc donariis nunc bellis per terram et per mare, nunc emendo pretio christianos in nundinis ubi trahuntur cauda equi fune ligato ad collum illis qui venduntur,6 quia non Quin immo est hic vana civitas, in qua praepositus sum est qui adjuvet. voluntate summi pontificis licit immeritus, ubi secundum famam quondam venditi sunt centum personarum christianorum Saracenis, et translati ad terram Saracenorum, et facta sunt Saraceni. Ego autem pro viribus nefario negotio contradico. Et tamen hic dominantes, licet christiani sint mihi non7 obediunt in his et in allis, quia de schismate sunt Graecorum. in regno vestro sint valentes pugiles, qui optent bellare pro deo et dilatatione fidei cum liberatione captivi populi christiani, et velint sibi acquirere bona baronias principatus et regna et palatia,8 placeat vobis dirigere latorem praesentis ad eosdem. Qui in talibus sciens 9 eos dirigat in agendis. Nam fuit in temporibus istis plusquam triginta annis, quod latorem scilicet Jachi-

- 1. Cod. Cantatis.
- 3. Cod. per.
- 5. Cod. malignentur.
- 7. Cod. mihi est.
- 9. Cod. scies.

- 2. pro verbis una cum Cod, et paci.
- 4. Cod. suis.
- 6. Cod. venditur.
- 8. Cod. fallaca.

num de Cremona recommendo paternitati charitative vestrae. Ipse enim pro zelo fidei et liberatione captivi populi christiani de Georgania in Angliam praesentes litteras et alias propriis sumtibus portare voluit, 10 licet sit pauper in tantum quod credo quod omnia bona sua non suffecerint pro medio viae, quamvis quondam magnus dives fuerit et patronus navis habens 11 fortunam, modo sit pauper. Ego autem nihil sibi dare potui, quia nec domum nec ecclesiam habeo ubi caput reclinem, nec unum denarium in redditibus, sed jugiter nocte et die specto gladium pro fide et unitate ecclesiae. dominica autem a quibusdam pauperibus Georgianis 12 oblatam 13 accipio, cum qua transigo 14 vitam istam. Princeps autem hujus terrae, qui est princeps militiae in tota Georgiania, cum tota militia sua est paratus cum christianis occidentalibus vie ad passagium, si fiat, et romanae ecclesiae obedire, et accipere unitatem fidei. Dedit his catholicis coemeterium. Nec separo catholicos morientes a schismaticis praeter aliquam consuetudinem duorum regnorum Georgianorum. Nec consueverunt catholici 15 cum schismaticis vel extra coemeterium sepeliri. Quae quidem donatio praedicti coemeterii multum displicuit episcopo et clero schismatico, quia propter praedictum coemeterium perdunt funeralia Latinorum. Quam quidem turbationem 16 in tantum ostendunt, quod crucem erectam in medio coemeterii per Latinos catholicos semel evulserunt, secundo erectam ¹⁷ per Latinos per xv petras fregerunt. Et Latini novam erexerunt. 18 Et hanc 19 clerus schismaticus et populus faventibus Saracenis et Judaeis tertio eduxerunt,20 eamdem asportantes ad episcopium episcopi schismatici. Et ideo vos, qui gaudetis requie opulenta, compatiamini orientalibus christianis, qui tribulantur et lugent miserabili egestate. Et facile, quod in vobis est, ut flagellum Mahometanorum 21 et Saracenorum de mundo penitus exstirpetur. Quod 22 possibile hic est catholicis, si Karolum Magnum bene fuerint imitati.

Datum in civitate Sanastapolitana in regno inferioris Georginiae in festo S. Eduardi regis Anglorum anno domini MCCCXXX. ¹

10. Cod. noluit.	11. Cod. licet.
12. Cod. et Georgianis.	13. Cod. oblatis.
14. Cod. transeo.	15. Cod. catholicis.
16. Cod. turbatis.	17. Cod. ereptam.
18. Cod. correxerunt.	19. Cod. hinc.
20. Cod. et buxerunt.	21. Cod. Mahumetum
22. Cod. quod hoh.	

¹ Marino Sanudo der Aeltere. Dr. F. Kunstmann: Munich, 1855.

XV.

ROUTES IN THE CRIMEA.

(Distances are in versts.)

I. EUPATORIA TO SYMPHERÓPOL (POST-ROAD).

Eupatoria to Saky	19
Saky to Toulatt	22
Toulatt to Sympherópol	22
,	_
	63
II.	
SEVASTÓPOL TO YALTA (POST-ROAD).	
Sevastópol to Tchatall-Káya	12
Tchatall-Káya to Baïdar	
Baïdar to Kykeneïs	
Kykeneïs to Mysh'orr	15
Mysh'orr to Yalta	12
	_
	83
III.	
THEODOSIA TO SOUDAK (POST-ROAD).	
Theodosia to Krynytchky	22
Krynytchky to Elbouzly	
Elbouzly to Soudak	21
•	_
	64

IV.

SOUDAK TO SYMPHERÓPOL (POST-ROAD).
Soudak to Elbouzly
Ÿ.
KERTCH TO SYMPHERÓPOL (POST-ROAD).
Ten Stations 201
· VI.
SYMPHERÓPOL TO YALTA (POST-ROAD).
Sympherópol to Mahmoud Soultan
VII.
BAGHTCHASARAÏ TO MANGOUP (PARTLY CARRIAGE-ROAD).
Baghtchasaraï to Orta Karaless 15 Orta Karaless to Kodja-salà 5 Kodja-salà to Mangoup 5

VIII.

SYMPHERÓPOL TO SEVASTÓPOL (RAIL-ROAD).

Sympherópol to Alma	I	6
Alma to Baghtehasaraï	1	3
Baghtchasaraï to Belbeck	I	6
Belbeck to Inkerman	1	8
Inkerman to Sevastópol	1	o
•	7	3
The same route by post-roa	ad 72	
ROUTE IN CIR	CASSIA (POST-ROAD).	
Taman to Sennaya	2	0
Tytorovko to Michelthal		3

ROUTES IN TRANSCAUCASIA.

I.

TIFLIS TO ERIVAN (POST-ROAD).

Tiflis to Saganlough 12	Tarstchaï to Delyjann 15
Saganlough to Yagloudjynsk 12	Delyjann to Semyónovka 14}
Yagloudjynsk to Novo Alghetka 2214	Semyónovka to Elénovka 223
Novo Alghetka to Salaogly 201	Elénovka to Nygny Acty 151
Salaogly to Zohr-arh 14	Nygny Acty to Fantanka 12
Zohr-arh to Novo Akstafà! 12	Fantanka to Aïlyar 17}
Novo Akstafà to Ouzountaly 17	Aïlyar to Erivan 15
Ouzountaly to Karavansaraï 18	2581
Karavansaraï to Tarstchaï 184	2581

Branch road to Bakou. Route VI.

11.			
RIVAN	то	NAHITCHEVAN	(POST-ROAD)

Erivan to Ahamsalou 13 Ahamsalou to Kamarlou 15 Kamarlou to Davalou 183 Davalou to Sadarack 183 Sadarack to Bash-Norashan 224	Bash-Norashan to Kyvrah 223 Kyvrah to Byouk Douz
П	I.
ERIVAN TO ALEXANDROPO	L (CARRIAGEABLE ROAD).
Erivan to Etchmiadzin 18 Etchmiadzin to Sardarabat 23 Sardarabat to Talyn 26 Talyn to Mastara 13	Mastara to Bogos Kyazan 11½ Bogos Kyazan to Alexandropol 27 118½
11	7.
i. ALEXANDROPOL TO	TIFLIS (POST-ROAD).
Alexandropol to Ak-Boulah 193 Ak-Boulah to Amamly 214 Amamly to Karaklyss 205 Karaklyss to Ghamsagheman 184 Ghamsagheman to Delyjann 175 Delyjann to Tarstchaï 15 Tarstchaï to Karavansaraï 184 Karavansaraï to Ouzountaly 18	Ouzountaly to Novo Akstafà 17 Novo Akstafà to Zohr-arh
v	
2. ALEXANDROPOL TO TIF	LIS (CARRIAGEABLE ROAD).
Alexandropol to Beydeban	Tchoulaver to Sarvaner 16 Sarvaner to Kody 103 Kody to Saganlough 15 Saganlough to Tiflis 12
Voronzoff ka to Pryvolny	1781

VOL. II.

VI. novo-akstafà tə bakou (post-road).

Novo-Akstafà to Hassanskaya	ı	Goktchaïskaya to Kayamáryn-
Hassanskaya to Taouzetskaya	16]	skaya 21}
Taouzetskaya to Dzeghamskaya	19	Kayamárynskaya to Kouloulyn-
Dzeghamskaya to Shamhorskaya	23½	skaya 13
Shamhorskaya to Karayearskaya	91	Kouloulynskaya to Ak-sou 21
Karayearskaya to Elyzavetopol	17	Ak-sou to Sharadylskaya 19
Elyzavetopol to Kourakgayesky	19	Sharadylskaya to Shemah๠184
Kourakgayesky to Kourgoulou-		Shemahà to Adjydárya 12
tchaïskaya	1)	Adjydárya to Marazy 15
Kourgouloutchaïskaya to Mynghe-		Marazy to Naghy-kherpy 13
tchaourskaya	20	Naghy-kherpy to Djenghy 17
Mynghetchaourskaya to Tchemah-		Djenghy to Nagletnamynskaya 12
lynskaya	13]	Nagletnamynskaya to Arbat 11
Tchemahlynskaya to Arabskaya	15	Arbat to Saraynskaya 14
Arabskaya to Touryantchaïskaya	16 1	Saraynskaya to Bakou 17:
Touryantchaïskaya to Goktchaï-		415
skaya	171	

VII.

BAKOU TO DERBENT (POST-ROAD).

Bakou to Saraynskaya 171	Houdatskaya to Yalamynskaya 32
Saraynskaya to Soumgaït 18½	Yalamynskaya to Derbensk-
Soumgaït to Kylyazy 28	Koulary
Kylyazy to Hydyrzyndy 221	Derbensk-Koulary to Arabb Arh-
Hydyrzyndy to Kyzyl-boúroun 144	skaya 11
Kyzyl-boúroun to Dyvytchynskaya 171	Arabb Arhskaya to Derbent 14
Dyvytchynskaya to Velvelynskaya 211	
Velvelynskaya to Kouba 161	247
Kouba to Houdatskaya 211	

Branch road to Lencoran.

VIII. TIFLIS TO VLADYKAVKAZ (POST-ROAD).

Tiflis to M'zhett 20	Goudaour to Koby 143
M'zhett to Tzylkann 143	Koby to Kasbeck 15
Tzylkann to Doushett 173	Kasbeck to Lars 151
Doushett to Ananour 141	Lars to Balta 16
Ananour to Pasanaour 21	Balta to Vladykavkaz 10}
Pasanaour to M'lety 15	1893
M'lety to Goudaour 15	1094

IX.

VLADYKAVKAZ TO PETROVSK (POST-ROAD).

Vladykavkaz to Nasranoffskoye 25%	Tchervlennaya
Nasranoffskoye to Sleptzovskaya 23	Stchedrynska
Sleptzovskaya to Samashynskaya 20	skaya.
Samashynskaya to Alhan Yourtov-	Sholkozavodsk
skaya 19½	Tashkytchou t
Alhan Yourtovskaya to Grozny 22	Hasaf-yourt to
Grozny to Petropávlovskaya 1234	Tchyr-yourt to
Petropávlovskaya to Nicolaïeff-	Temyr-goevsk
skaya 18}	Koum-torkaly
Nicolaïeffskaya to Tchervlennaya 9	

Tchervlennaya to Stchedrynskaya	21
Stchedrynskaya to Sholkozavod-	
skaya	20
Sholkozavodskaya to Tashkytchou	12
Tashkytchou to Hasaf-yourt	18
Hasaf-yourt to Tchyr-yourt	28
Tchyr-yourt to Temyr-goevsky	17
Temyr-goevsky to Koum-torkaly	22
Koum-torkaly to Petrovsk	22
•	
3	111

X.

PETROVSK TO DERBENT (POST-ROAD).

Petrovsk to Koum-Torkály 2	2 L
Koum-Torkály to Shoura 2	5 K
Shoura to Paraoùl	81 L
Paraoùl to Karaboudah'-Kent 19	63
Karaboudah'-Kent to Ghoubden-	K
skaya 10	6
Ghoubdenskaya to Deshlagarr 1	5

Darblamann to Viva Vant	
Deshlagarr to Káya-Kent	
Káya-Kent to Djemykentskaya	16
Djemykentskaya to Khan Mahmet	
Kalyjskaya	15
Khan Mahmet Kalyjskaya to	
Derbent	18
-	

XI. TIFLIS TO GOUNIB (POST-ROAD TO TELAV).

Tiflis to Orhévy 101	Makouzanskaya to Akoury 14
Orhévy to Vesyány 13	Akoury to Telav (quit post-road) 16
Vesyány to Sartatchálskaya 20	Telav to Sabouy 24
Sartatchálskaya to Mouganlýn-	Sabouy to Kadory 153
skaya 21	Kadory to Kytoury 30
Mouganlýnskaya to Lyakobyn-	Kytoury to Tyndy 33
skaya 131	Tyndy to Ratlou 36
Lyakobynskaya to Noukrynskaya 181	Ratlou to Teletl 35
through Sygnak'	Teletl to Gounib 26}
Noukrynskaya to Bakouryphy 15}	359
Bakouryphy to Makouzanskaya 17	359

XII.

VLADYKAVKAZ TO ROSTOFF (RAIL-ROAD).

Vladykavkaz-	-depafter midnight 12.1	5.
Rostoff-arr.		y.

XIII.

ROUTE FROM KOUTAÎS, THROUGH LETCHGOUMM AND SWANNETY DADIAN, OVER THE LATPARY PASS INTO INDEPENDENT SWANNETY AND SWANNETY DADYSHKYLYANY IN THE UPPER VALLEY OF THE INGOUR.

Koutaïs to Mekveny 34 1	Tchalash to Mestye 9
Mekveny to Lyaylyash 28	Mestye to Nents'ghoul 3
Lyaylyash to Moury 18	Nents'ghoul to Ledma 6
Moury to Lentehy 24	Ledma to Betcho 6
Lentehy to Tchaloury 15	Betcho to Barshy 10
Tchaloury to Lalhory 31	Barshy to Pary 5
Lalhory to Ypary 14	211
Ypary to Tchalash 8	211

¹ These distances are given approximatively.

XIV.

RETURN JOURNEY FROM PARY, IN SWANNETY DADYSHKYLYANY, THROUGH INDEPENDENT SWANNETY, OVER THE LATPARY PASS INTO SWANNETY DADIAN AND LETCHGOUMM, TO KOUTAÏS.

Pary to Barshy 51	Lentchy to Moury24
Barshy to Betcho 10	Moury to Lyaylyash 18
Betcho to Ypary 32	Lyaylyash to Mekveny 28
Ypary to Lashketty 50	Mekveny to Koutaïs 34
Lashketty to Tchaloury 17	222
Tchaloury to Lentehy 15	233

¹ These distances are given approximatively.

XVI. RUSSIAN WORDS AND PHRASES.

WORDS.

Apples	Yábloky	Milk	Malakò
Beef	Gawyddyna	Mustard	Gartchýtza
Beer	Pývo	Mutton	Barányna
Brandy	Vodka	Napkin	Salfétka
Bread (white)	Byéloy hlyepp	Napkin (a clean)	Tchýstaya salfetka
Bread (black)	Tchórny hlyepp	Nuts	Aréhy
Breakfast	Závtrak	Oil	Provanskoye
Butter	Másslo		másslo
Cabbage soup	Shtchy	Partridge	Kourapátka
Candle	Svétchka	Pears	Groushy
Cheese	Syrr	Pepper	Péretz
Chicken	Tzyplyónok	Pies	Pyrashký
Coffee	Kófe	Plate, a	Tarélka
Cream	Slývky	Salt	Sol
Cup	Tcháshka	Soup	Soup
Cutlets	Katlyéty	Spoon (large)	Lóshka
Dinner	Abyèd	Spoon (small)	Lójetchka
Eggs (boiled)	Varyónny'ye Yáy-	Sugar	Sáhar
	tza	Supper	Oújyn
Eggs (raw)	Syry'ye Yáytza	Tea	Tchai
Fire	Agonn	Tea-pot	Tcháynyk
Fish	Rýba	Tea-urn	Samovar
Fork (silver)	Serébrennaya vylka	Water	Vadà
Fowl	Kourytza	Water (hot)	Kypytock or Gará-
Fruit	Froukty	1	tchaya vadd
Game	Dytch	Wine (red)	Krássnoye vynd
Glass (tumbler)	Stakkann	Wine (white)	Byeloye vynd
Glass (wine)	Ryoúmka	Wine of the	Krýmskoye τιγ n δ
Ham	Vetchynà	Crimea	
Hare	Záyetz	Wine foreign	Ynostránnoye vynd
Knife	<i>Nój</i> or <i>Nójyk</i>		

PHRASES.

	Gdye Ygóumenya		Hatchoù tchystou-
is the		clean	you pastyell
Abbot. Where	Gdye Ygóumen	Begin	Natchynáytye
is the		Bell. Where is	Gdye kalakol-
Accommodate us.	Mójetye ly vy nass	there a	tchyck
Can you	pomestytt	Bill. Bring the	
Air, the, is foul.	Vosdouh'nye tchyst	Billiard table. Is	Yest ly billiàrd
All	Vsyd. (inanimate	there a	
	objects); vsy∂	Bird. What is	Shto éta za pitytza
	(people)	that	
American Con-	Gdye domm Ameri-	Bishop	Arhyreï
sul's house.	canskovo Cón-	Blades. Show me	Pakajyty mnyè ha-
Where is the	soula	some good	roshy'ye klynky
Amiable. You	Vy otchen loubýcsny	Blanket. I want a	Hatchoù adyálo
are very		Boat. Can I have	Magoù ly ya das-
Antiquities. Are	Yest ly kaky'ya ny-	a	tatt lodkou
there any	boudd dryevnosty	Boatman. Where	Gdye lódotchnyk
Archbishop	Arkyepýskop.	is the	
Armenian	Armenynn (m.);	Books. Have you	Yest ly ou vass
	Armyanka (f.)	any old	kaky'ya nyboùd
Arshinecost. How	Patchomm arshynn	-	stary'ye knýghy
much does an		Boots. Black my	Vytchýstyty mai
Attend to me	Sloushy menyà	•	sapaghy
Axe. I want an	Mnye noujen	Bridle. Give me a	Dáytye mnyè ha-
	tapòrr	good	róshouyou ous-
Barracks. Can	Mojno ly namm		dyétchkou
we see these	veedyt etty Kas-	Bridle. Hold the	Derjýty ousdyétch-
	ármy		kou
Basin. Bring me	Prynysytye mnyé	Bridle-path. Is	Yest ly karôtynkaya
a washing	oumyvalnouyou	there a short	trapýnka
Ü	tchashkou	Buffet. Where is	
Basket. Bring	Prynysytye kar-	the	2.9
the	zynkou		Pakajýty mnyč
Basket. Where is	•	me some good	32 2
the		Carriage. We	
Bath-house.	Gdyè bánya	want a	p áj
Where is the		Carriage. Is the,	• •
Bath. I want a	Hatchoù vánnou	ready	באוק נוויס ליי בייניים
Bathe. Where	Gdye mnyê kou-	Cathedral. I want	Hatchou výdyt
can I	pátzya	to see the	sabdrr
	Fy	.5 500	

Cells. Where are there	Gdye kély	Daylight. Call me at	Rasboudýtye menyà na razsvétye
Ceremonies. We	Hatymm výdyt		Etto ótchyn dórogo
want to see	sloúshby	Depth. Of what,	Kakói etto gloubynỳ
the (services)		is it	
Chairs. Bring some	Prynysýtye stoulya	Dirty. This is very	Etto ótchyn gry- ázno
Chamber. I want a private	Hatchoù assóbou- you kómnatou	Dogs. Send those, away	Pragonýte étyh' sabàk
Change this	Rasmenyáytye étto	Door. I want to	Hatchoù zatvorytt
(money) for		lock the	dver na kloutch
me		Drive carefully	Payesjai astorójno
Chemist. Where is the	Gdyè aptyéka	Enter this place. May we	Mojno namm vzay- tỳ soudà
Chief. Who is the	Któ natchálnyk	Extortionate.	Vy zapráshyvayty
Christian. I am a	Y a Hrystyányn	You are	
Church. I want	Hatchou एप्रेdy t	Fast. Not so	Nyè tak skóro
to see the	tzér koff	Faster	Skarréy
Civil. You are not		Ferry. Is there a	Yest ly tamm
Clothes. Brush	Výtchystyty mayoù		pardm
my	adyéjdou	Fever	Lyhorádka
Coat. Bring my over-	Prynysýtye moï sourtoùk	Fire. Make a	Razvedýte balshóy agonn
Coins. Are there	Yest ly kaky'ya ny-	Fodder. Bring	Prynysýtye korm
any old	boùd stary'ye	some	
	manyétty	Georgian	Grouzýnyetz (m.);
Cold. It is very	Ótchyn hólodno		Grouzýnka (f.)
Come here	Ydýty soudà	Gipsies. Where	Gdyl Tzygáne
Comfortable. I	Muyè nylóvko	are the	
am not		Go on	Prodoljái
very	Etto ótchyn prósto	Governor's house. Where is the	Gdyèdomm Gouber- nátora
Conscience. You have no	Vy hycsóvyestny	Greek	Gryèk (m.); Gretch- ánka (f.)
Consul's house.	Gdyèdomm Ánglys-	Gun. Give memy	Daytye mnye maye
Where is the	kavo Cónsoula		roujyd
English	(Hammet	Malatòk
Cook the meat	Prygatóvtye koúsh-	Hark!	Slóushay!
	ynye	Hay. Bringsome	Prynysýtye svéjeye
Cord. I want	Mnyè noujnà very-	fṛesh	syenno
some	óffka		Hotymm loshadly
Damp. This is	Etto sýro	Hours. In how	Tcherez skolko-

many, shall we be at	tchessoff boúdym mỳ	Passport. Fetch	Prynysýty e moy patchport
How much	Skolko or Patch-	Pen. Give me a Persian	Dáytyc mnyè pyerd Persyányn (m.)
Hungry. I am	Ya góloden	Persian	Persyanyn (III.) Persyánka (f.)
Husband. Where is your	Gdyé vash mouj	Pillow. Bring a	Prynysýtye pa- doúskkou
Impudent. You are	Vy dérsky	Postage-stamp. I want a	Hatchoù potch- tóvouyou màr-
Ink. Bring me some	Prynysýtye mnyè tchernýlo	Post-office.Where	kou Gdu) hátchta
Insect powder	Persýdsky parashòk	is the	Guye pounu
(Persian pow- der)		Pound. (weight) How much is it	Skolko za fountt
Key. Where is	Gdyè kloutch	the Railway-station	Vokzáal
	Pasavýtye hazáyna	•	Payesjái zády
the	Tusheyiyi muzhymu		Payesjái v periddd
	Mnye noujna	River. What is	Kak savoùtt éttou
want a	prátchka	the name of	ryekoù
to	Gotóvtess répoutt	that Rope. Bring	Prynysýtye veryóv-
• -	Prynysýtve svétch-	some	kou
2.6 26	kou	Russian	Roúsky (m.); Roús-
Luggage. Bring	Prynysýtye bagáj	Seat. Under the	kaya (f.)
MSS. We want to	Hotymm výdyt	Seat. On the	Podd kózlamy
see the	roukapyssy	Sheets. I must	•
Matches. Bring	Prynysýtye spýtch-	have clean	ty'ye prastyny
some	ky	,	Yest'ly daróga
	Kak zavoutt éttou	there a	pakarótche éttoy
is the name of that	garou	Shot. Have you any	Yest ly ou vass drobb
Name. What is	Kak vass zavoutt	Shot. Larger	Drobb pokroupnéye
your		Shot. Smaller	Drobb paméltchy
Night. We want to pass the	Hatymm natche- vatt	Soap. Bring some	Prynysýtye haró- shoye mýlo
Obliging. You are	Vy ôtchyn ous-	Sport. Is there	
very	loújlyvy	any	•
O'clock is it. What	Katóry tchass	Steamboat quay. Drive to the	Payesjái na priest- ann
	Hatchoù pýssmen-	Steamer. I wish	
some writing		to go to the	hòd

APPENDICES.

Straw. Bring some clean	Prynysýtyé tchýs- touyou salómou	Ticket. Give me	
Tatar	Tatáryn (m.); Ta- tárka (f.)	Tobacco. Show me some good	30 0
Telegraph-office. Where is the	Gdyè telegraph	Tobacco. Mild Tobacco. Strong	Sláby tabàk Krépky tabàk
Thank you very much	Pakorno blagadar- yoù	Towels. Bring	Prynysýtye tchý- sty ye palatyéntza
Thief some- where. There is a	Sdyess vorr	Tower. What is the name of that	Kak zavoùtt éttou bashnu
Thirsty. I am	Mnyè pytt hótch- ytsya	W.C. Where is	Gdvè vater-clóset
Ticket. Give me a first-class	Dáytye mnyé byl- lett pérvavo classa	Window, Open the	Atvarýty oknô

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